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HE CANADIAN JEWISH NEWS

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CJN Editor back from Europe

PROMOTER OF KIELCE POGROM RUNS POLAND

RUSSIA WARNS ISRAEL ON EXPANSION

Moscow, Alexei Kosygin, the Soviet Prime Minster, guaranteed a steady flow of guns, money, and technical advice to help Egypt to thwart "Israeli aggressors" in the Middle East. He promised that the Israelis will not be allowed to expand their territory in the area.

Mr. Kosygin made the declarations during a speech in the Kremlin, where Mr. Ali Sabry, the Egyptian Vice-President, was the guest of honor. He led a high-ranking delegation to review Egypt's special relationship with the Soviet Union. Mr. Kosygin's speech showed that the two sides found it good.

It also showed the Russians will keep sending aid to Egypt, including military aid.

Mr. Kosygin said: "The Soviet-Egyptian exchange of opinions reaffirms the striving of our states to continue developing and strengthening wide cooperation in the political and economic spheres, in the sphere of defence, and in other spheres."

He denounced Israel and the United States for making the Middle East zone one of the most dangerous breeding grounds of war danger in the world.

"Now that we are here together with our Arab friends we can say with all certainty that the Israeli aggressors and those behind them will never reach the aims of their expansionist policy in the Middle East", he said, and added that Israel would not be permitted to bargain over peace in the Middle East.

"Let the Israeli extremists have no illusions that they will be able to set some price for their consent to a peaceful settlement in the Middle East. Nobody asks from Israel and its imperialist patrons peace at any price."

Earlier, Tass had described meetings between Mr. Sabry's party and the Soviet troika—Mr. Kosygin, Mr. Brezhnev, the Communist Party leader, and President Podgorny—as successful.

"Both sides expressed complete satisfaction with the development of friendly cooperation between the Soviet Union and Egypt in all fields", the Tass report said.

"The Soviet Union will continue to firmly side with the Arab people in their jut struggle", he said.

"There was a broad exchange of opinions on relations between the Soviet Union and the United Arab Republic and several questions on the international situaton with special attention to the present situation in the Middle East."

TRAGEDY IN POLAND.—Is Moczar, the notorious antisemite, now running Gierek?

POLES STARVING

Mr. Nurenberger has just returned from an extensive trip throughout Europe and the Middle East. The first of his reports will appear next week.

Editor, The Canadian Jewish News

I have just returned from Berlin, East and West,—the city that symbolizes the present division of the world. No matter how much the Ulbricht regime tries to cover the effect the Polish tragedy had upon his own people, men and women are more absorbed than ever in listening to news broadcasts and reading newspapers. In fact in Communist Berlin I rarely saw anyone reading newspapers during my previous visits; in Communist countries the people do not believe a great deal in what they read. This time, however, those perusing the Communist propaganda journals like *Neues Deutschland* are obviously trying to read between the lines to find out what really happened in Poland and what may happen in the entire Communist empire.

SITUATION WORSENING DESPITE SIMULATED PROSPERITY

For the first time, despite the simulated prosperity in East Germany, the newspapers there are discussing the new rationing. Thus in the most prosperous Communist country, some food staples are obviously scarce. Only by analyzing the economic situation in the eastern European countries can one understand why the rulers in Moscow are so nervous, why their quizzlings in such countries as Poland are acting in the good old Hitler tradition when people ask for more bread.

The economic situation in the socalled Eastern Bloc is getting worse. In Budapest, for example, once a primary food basket of central Europe, there are problems of bread distribution. In Czechoslovakia the situation is no better. This week in Hungary a leading Communist openly defined the problems of the Communist states which are unable to face the challenge of feeding their people.

ARABS PROMISED FURTHER AID

I was there when the newspapers reported that Alexi Kosygin, the Soviet Prime Minister, told Ali Sabry, the Egyptian leader now on a visit to Russia, that the Soviet Union would continue to supply Egypt with a steady flow "of money and guns to help her thwart Israeli aggression".

Thus Moscow's quizzling in Warsaw was ordering his troops to shoot at hungry Poles while Big Brother in the Soviet capital was promising the Egyptian quizzling arms for an imaginary fight against the Jewish State. One can detect the cynical smile of a reader going through his paper at East Berlin's Friedrich Strasse when he reads that the proletariat is now prepared to supply the Arabs with unlimited funds.

Western Europe is flabbergasted, shocked to its very soul by what happened in Poland this week. Even the Communist papers such as *Humanité* and the official daily of the Belgian Communist party seem to have speech trouble when they attempt to explain to their readers what happened in Poland.

MOCZAR THE MASTERMIND

The most accepted explanation of the tragic events in Poland is that of Mieczyslaw Moczar, the Stalinist and overtly antisemitic Communist leader, the same man who actually provoked the demonstrations and subsequent killings in the Polish Baltic port cities. Experts in Bonn, Paris and London are unanimous in stating that Edward Gierek, the new boss of Poland, is actually a prisoner of Moczar because it is Moczar who planned and executed the latest coup to his socalled partisan troops.

Mieczyslaw Moczar is the notorious antisemitic Communist who organized the infamous Kielce pogrom in 1946. At that time tens of Jews in Kielce, a town in southwest Poland who miraculously survived the Nazis, were brutally killed by Moczar's gang. It was the Kielce pogrom that started the exodus of the last survivors of Polish Jewry after Hitler.

The leading liberal German daily, *Frankfurter Allgemeine*, stated editorially this week that now Moczar and Gierek will not be able to blame the "Zionists" for the recent tragedy in Poland because most of the Polish Jews have been expelled by this "socialist republic".

"ZIONIST PLOT"

However other observers are not so sure that the Polish Communists will not invent some "Zionist plot" as the reason for the most recent convulsions in their country. These experts are pointing at the present revival of antisemitism in Czechoslovakia where Slovak dailies are serializing stories about alleged "Zionist complicity" in the events that led to the short-lived Prague Spring.

ISRAEL URGED TO STOP "VIOLATING" ARAB RIGHTS

United Nations, (JCNS). - Israel has been urged to stop "violating the rights of the Arab population" in the occupied territories, in an Arab and Communist backed draft resolution passed by the United Nations General Assembly's Special Political Committee.

When the draft resolution came up last Friday, voting was 49 in favor, 14 against and 37 abstentions, including Britain and France.

The committee also called on Israel to implement at once the recommendations of a UN investigating commission which had found Israel guilty of vilating the rights of Arabs in the occupied territories.

Israel, which voted against the draft together with several Western delegations, denounced the resolution as "partial, one-sided and biased" and complained that the commission comprised representatives of three Governments hostile to Israel (Somalia, Yugoslavia and Ceylon).

(Israel has refused to allow the investigating commission to enter occupied territories because the UN refused to instruct it to investigate the treatment of Jews in Arab countries).

The commission's report was based on testimony given outside Israel and the occupied territories.

VIGILANTES AGAINST AUSTRALIAN NEO-NAZIS

Melbourne, (JCNS). - Several neo-Nazis, wearing brown shirts and swastika armbands, caused a disturbance while attempting to stage a public meeting in the city square on Saturday, and they were assaulted by angry Polish former concentration camp inmates.

Police dispersed the crowd, but there were no arrests.

The Australian Legion of Ex-Servicemen, with 60,000 members in Victoria, are forming vigilante groups to check neo-Nazi activities. They are touring the Melbourne suburbs tearing down Nazi stickers, swastika emblems and slogans calling for a "white Australia".

Seasonal gift for Nixon?

JCNS EXCLUSIVE

Although no Israeli leader will commit himself publicly in advance of Sunday's Cabinet meeting, the indications, both from Jerusalem and the United States, are that Israel is about to return to the Jarring talks.

As our Jerusalem correspondent says, "Israel is expected to present President Nixon with a special Christmas gift" by her agreement to resume peace negotiations.

The Israeli Cabinet is still waiting for President Nixon to clarify Washington's basic policy towards the political issues deeply concerning the country's interests.

But confident noises have already come from some Government circles, which indicate that sufficient grounds have been found to announce a return to the Jarring talks. However, this may be only the view of some of its members.

Mr Abba Eban, the Israeli Foreign Minister, gave broad hints to reporters before leaving Lydda airport, and again at his Chatham House lecture in London on Wednesday, that "the stage of decision" is at hand.

It is possible, however, our Jerusalem correspondent says, that the Israeli announcement will make a return to the talks conditional on achieving acceptable ceasefire arrangements with the Egyptians. "The country is not in a mood to face a repetition of the previous experience of ceasefire violations by Egypt," he writes.

Mr Moshe Dayan, Israel's Defence Minister, who met President Nixon, Mr William Rogers, the Secretary of State, and Mr Melvin Laird, the Defence Secretary, in Washington last Friday, was not to be drawn on the result of these talks. Nor was anyone else.

But, reports our New York correspondent, Mr Dayan did say on television before flying home at the week-end that the proper conditions had not yet been met to bring Israel back to the Jarring talks.

Asked what he considered these conditions to be, he said that Israel was seeking an American guarantee to block any attempt within the United Nations to impose a Middle East settlement or undermine Israel's bargaining position.

This was a veiled but direct reference to Israel's attempts to influence Mr Nixon to drop the Rogers proposals outlining future Middle East frontiers.

"We want to be sure," Mr Dayan said, "that we will be in a position to negotiate freely and that the Security Council will not intervene and try to impose a solution on us."

He made it clear that Israel would not settle for any "minor (border) rectifications," as proposed by Mr Rogers.

Asked about possible peacekeeping machinery, he said that Israel would never allow any UN troop contingents on her side of the border. She had had a "very bad and bitter experience" with such a force.

On the other hand, King Hussein of Jordan, who appeared on a different television programme, said he would favour the assumption by the United States and the Soviet Union of an active peacekeeping role in the Middle East. This was the first time that an Arab leader, or anyone else, had openly endorsed such a course.

It is also believed in Israel that a similar plan for some kind of UN peace-keeping machinery is about to be floated by Britain's Prime Minister, Mr Edward Heath, on his current trip to the US. The idea, says our Jerusalem correspondent, is not viewed with favour in Isra..

An American State Department spokesman said, after Hussein's television talk, that the US Government had an "open mind" on whether it might participate in any peace-keeping force. As for who might comprise such a force, "that is something for the parties to negotiate," he added.

Meanwhile, Egypt continues to make warlike noises. Sharawi Gomaa, the Deputy Prime Minister, said on Monday that "the decisive battle with Israel" was undoubtedly coming, unless there were effective and serious efforts towards a peaceful settlement.

In addition, President Anwar Sadat repeated his threat that Egypt would not accept a second extension of the ceasefire after February 5, unless "a definite and practical timetable for an Israeli withdrawal from occupied Arab territory" was set.

The number of Soviet troops in Egypt has been increased to over 20,000 in recent weeks, according to Agency reports from Cairo.

Mr Moshe Dayan with Presidеat Nixon in Washington

Commentary

BY M. J. NURENBERGER

Travel Notes

FRUITS OF TURMOIL

Geneva, Switzerland. — Paul Valéry, the sensitive French poet, describes a strange fruit of India. This peculiar tree bears fruit only during a storm.

*****

To this traveller, suddenly off the plane after a tiresome transatlantic flight, the old continent looks only superficially the same. What could there be that is different? A few months of absence from London and Geneva may be irrelevant to the political scene in Europe. Yet are they? Where is the change?

*****

A travel companion on the flight from England to Switzerland, complains about an "alteration, wrought in this country by a Canadian. "Your Lord Thompson of Fleet Street", he says, "ruined forever the image of England after he bought the Times." Why? "Since he gave the Times a facelifting—by removing the classified ads from its front page, our grand old maiden is not the same. It's like taking a Victorian lady-in-waiting to a Madison Avenue Beauty parlour. No, London is not the same with the Thomson Times."

*****

Perhaps he is right. Somehow, even to me, the Times does not look the same. But this transformation of the London Times is symbolic of the profound changes of structure and society in England. The Old Times was the Empire, the Old England; the new Times, the New England, without the Empire—without Rule Britannia.

*****

However, despite the changes in Great Britain, one feature of English policy has not changed: the hypocrisy inherent in its foreign affairs. In the Britain of the Empire, *the big lie* was an instrument of its colonial policy; now it has become an instrument serving its new utilitarian, pragmatic, material success in a process of adjustment to a new world order. For example: when Pompidou's France decided to enter the Arab world, because such move had seemed opportune—necessary according to the Paris government,—the Quai d'Orsay openly admitted a reversal of policy. The British government, while entering a similar period of rapport with Arab dictators, denies this transformation. All kinds of niceties are being served as diplomatic hors d'oeuvres so that the main dish may become edible to the friends of Israel.

*****

Yes, the transformation of Europe is here to behold. Here, in Geneva, Pierre Graber, the Foreign Minister of Switzerland, during a public lecture, announced a revolutionary change of policy for his country. Somehow few have noticed it. But Mr. Graber, speaking for the record, said that Switzerland is ready to enter the United Nations; that it would like association with the European Common Market; and that it is ready to participate in a European Security Conference.

The centuries-old Swiss neutrality is finished.

Finished an era in European history. Europe, for the first time since World War II, is taking initiative independent of the United States. And Switzerland is to become part of a New European organisation.

*****

In the words of Valéry: Some fruits are born in a period of storm only; others in time of peace. Not only in India.

Eban sees decisive year ahead

JCNS EXCLUSIVE

A year of "disengagement"—if not immediate peace—was this week predicted for the Middle East by Israel's Foreign Minister, Mr Abba Eban.

Addressing a Joint Palestine Appeal dinner at the London Hilton, he declared: "1971 might be an important year, a year of dialogue. Even a negotiation that does not lead to a rapid conclusion is an achievement not to be disregarded."

Mr Eban revealed that Israel had just received her strongest injection of military strength from a Great Power since her establishment. In addition to sophisticated arms, she had obtained America's assurance that a strong Israel was in the interests of world peace.

President Nixon, he added, had agreed to make available to Israel some $500 million (about £208 million) credit. This was not regarded as a one-time operation but was likely to continue.

It was made, however, on the understanding that an even greater effort towards solving Israel's economic problems would be made by world Jewry.

On the question of resuming the Jarring talks, Mr Eban reiterated that Israel would not withdraw a single soldier from the ceasefire lines except on the basis of an agreed, negotiated peace and subject to acceptable borders.

The dinner raised a similar amount to that of 1967, when an emergency appeal was launched after the Six-Day War.

Another Hanuka Miracle

REFLECTING on the miracle of Hanuka, this young girl wonders if perhaps another Hanuka miracle will help free the hostage Soviet Jewry.

TORONTO SYNAGOGUES AND ORGANIZATIONS

TEENAGERS TO ATTEND CANADIAN LEADERSHIP SEMINAR

Two hundred and fifty teenagers from 19 United States and Canadian cities will attend the annual Central East Canadian Seminar, December 24-29, at Holiday Inn, Brantford, Ontario, Canada, being sponsored by the Youth Bureau of the Rabbi Isaac Elchanan Theological Seminary, an affiliate of Yeshiva University.

The seminar will be directed by Rabbi Herbert Millen and Rabbi Morton Green, of Congregation Adas Israel Anshe Sfard, Hamilton, Ontario, Canada.

Five Canadian and two Midwestern rabbis will be among 27 staff members leading sessions at the seminar. The seven include: Rabbi Millen and Rabbi Green; Rabbi Marvin Pachino, Congregation Chebra Kadisha B'nai Jacob, Montreal; Rabbi Marvin Glick, Young Israel of Val Royal, Montreal; Rabbi Philip Rosenzweig, Congregation Beth Jacob, Kitchener, Ontario; Rabbi Ellis Sultanick, Temple B'nai Abraham, Elyria, Ohio; and Rabbi Hayim Donin, Congregation B'nai David, Southfield, Michigan.

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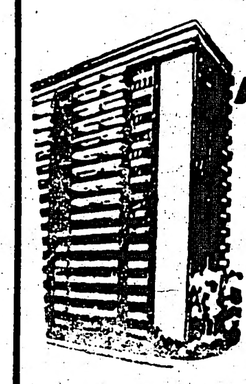

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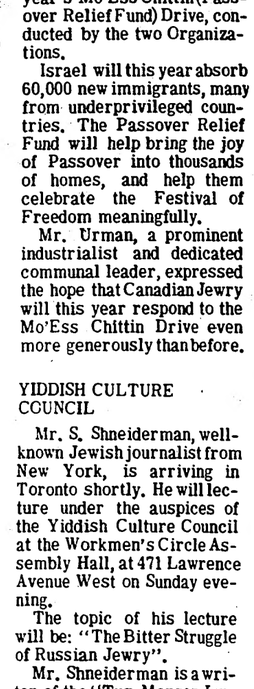

Mr. Solly Urman

MIZRACHI HAPOEL HAMIZRACHI

Mr. Solly Urman, President of the Mizrachi-Hapoel Hamizrachi Organization, Eastern Region, and member of the National Executive Board of the Canadian Jewish Congress, was appointed Chairman of this year's Mo'Ess Chittin (Passover Relief Fund) Drive, conducted by the two Organizations.

Israel will this year absorb 60,000 new immigrants, many from underprivileged countries. The Passover Relief Fund will help bring the joy of Passover into thousands of homes, and help them celebrate the Festival of Freedom meaningfully.

Mr. Urman, a prominent industrialist and dedicated communal leader, expressed the hope that Canadian Jewry will this year respond to the Mo'Ess Chittin Drive even more generously than before.

SHAAREI TEFILLAH

A Chanukah Party will be held Saturday evening, Dec. 26, 8:30 p.m. in the Sisterhood and Brotherhood Hall. A gala evening has been planned.

TORONTO ZIONISTS

Leonard Slater, author of the famous bestseller "The Pledge" was the guest speaker at the December 16th, 1970 meeting of the Toronto Zionist Council.

"The Pledge", an astonishing, exciting and fascinating account of the underground effort, conducted mainly in the USA and Canada, to arm Israel for the forthcoming War of Independence in 1948 describes the vast network which was created for the smuggling of arms that involved hundreds of Americans and Canadians.

Present at the meeting were some of the personalities mentioned in Slater's book: Norman Grant, President of Holy Blossom Temple (who introduced Mr. Slater), Ben Ocopnick and Max Brown.

Phil Granovsky, a Vice-President of the Toronto Zionist Council, chaired the evening. Miss Anne Brown, in charge of the Toronto Zionist Council Book Review Series, expressed the vote of thanks to Mr. Slater, who answered additional questions from the audience for over forty minutes.

Mr. Slater's visit to Montreal to address a public meeting of the Eastern Region ZOC unfortunately had to be cancelled because of bad weather which closed Montreal airport.

YIDDISH CULTURE COUNCIL

Mr. S. Shneiderman, well-known Jewish journalist from New York, is arriving in Toronto shortly. He will lecture under the auspices of the Yiddish Culture Council at the Workmen's Circle Assembly Hall, at 471 Lawrence Avenue West on Sunday evening.

The topic of his lecture will be: "The Bitter Struggle of Russian Jewry".

Mr. Shneiderman is a writer of the "Tug-Morgen Journal" and other American Jewish Publications and is renowned for his acquaintance with Jewish life in Soviet Russia.

CHILDREN'S CHANUKAH PARTY

The parents of the children attending the Hebrew Men of England Nursery School recently attended the Nursery Annual Chanukah Party for children in the three and four year-old age group. All these performances were done by the children, each child participating individually.

The program included the ceremony of kindling the candles and singing the Bracha, songs in Hebrew and English, dances, dramatizing the story of Chanukah.

The room was beautifully decorated by the children in the Chanukah theme. The Menorahs were of paper, the dieidels were made of construction paper and sewn by the children. The frying pan was made of foil paper and brown paper latkes were pasted on the walls.

Refreshments were cookie dreidels, Chanukah Gelt and

Chanukah Party

ice cream. It was suggested to the parents that they contribute to the ship-a-box program -- a small gift for the children in Israel.

The Nursery has an enrolment of 60 children. Thirty juniors and thirty seniors. There are three teachers and a supervisor at each session.

JEWISH IMMIGRANT AID SOCIETY

A National Executive meeting of the Jewish Immigrant Aid Society was held in Toronto December 6th under the chairmanship of Mr. J. A. Geller, Q.C., National President.

The agenda comprised discussion of the following: Concept of Refugees; gift parcels to USSR; budget matters; regional exchange visits; the New Immigration Act; report on JIAS-Congress special meeting held July 9, 1970; general trends in Canadian and Jewish immigration; situation in Arab lands, Eastern Europe and Latin America; the American Youth "Draft Dodger" problem; regional reports; JIAS self-study; membership campaign; JIAS Vocational Bursary Fund; appointment of Nominations Committee; and other organizational matters.

B'NAI B'RITH MEMBER BIG BROTHER OF THE YEAR

Mr. Norris Weisman has been chosen Big Brother of the Year by the Big Brothers of Metropolitan Toronto.

Mr. Weisman, a Toronto lawyer, has been a Big Brother for five and a half years.

The honoree is a member of the Leonard Mayzel Lodge (B'nai B'rith), and will be honored at the 5th Annual B'nai B'rith Big-Little Brother Bowling Tournament on Sunday, January 10th at noon. The presentation will take place at the Olympia Edwards Bowling Lanes.

English as a Second Language

The Occupational Training Division of Seneca College is offering a full-time program of English as a Second Language courses at all levels commencing in January, 1971.

Applicants must be at least 19 years of age on the starting date of the course and must be landed immigrants or Canadian citizens.

Fees are calculated on the basis of $3.00 per week.

THESE COURSES ARE AVAILABLE IN THE DAY PROGRAM ONLY, AT THE SHEPPARD AVENUE CAMPUS (AT YONGE STREET).

For further information contact The Registrar, Occupational Training Division, Telephone: 223-9661

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CHRISTIANS CAN VISIT BETHLEHEM

Jerusalem, (JCNS). - Christians in all Arab countries will be allowed into Israel for Christmas celebrations this year if they apply to an Israeli diplomatic mission abroad.

Dr. Yosef Burg, Israel's Minister of the Interior, also said here at the weekend that foreign residents of Arab countries and relatives of Israeli Arabs living in the Arab world would also be allowed in for the holiday.

Entrance to Bethlehem at Christmas will this year again be restricted to the town's inhabitants and holders of permits issued by the Ministry of Tourism, he added.

The permits, which are issued on presentation of a foreign passport, were designed to avoid the mass arrival of Israeli sightseers in the small town of Bethlehem on Christmas eve. The permits are issued automatically to Israel's Christian community.

living community

RECORD-BREAKING ISRAEL BOND CAMPAIGN.—The Clanton Park Congregation Dinner honoring Sol B.S. Edell took place on Saturday evening, December 12th, when Mr. Edell was awarded the Tower of David Award. Shown here, left to right, are: Dr. Norman W. Shaul, Trustee of Israel and Co-chairman of Congregational Division; Dr. Aba Gefen, Consul-General of Israel in Toronto, principal speaker of the evening who also presented the Award; Mrs. Edell, Sol Edell, Award Recipient and Trustee of Israel; Aaron Frankel, Co-chairman, Congregational Committee; Allan Weinstock, Dinner Chairman; Meyer Feldman, Congregation President; Rabbi Dr. Nahum Rabinovitch, spiritual leader of Clanton Park.

LAGOVER SOCIETY DINNER.—The Lagover Society, a pace-setter in the Landsmanshaften Division of the Bond Campaign, honored Mr. Meyer Pearl, at a dinner-reception held by the society on Sunday evening, December 13th at the Zionist Centre. Mr. Louis Simonson, speaker of the evening, made the presentation of the Israel Bond Honor Scroll to Mr. Pearl.

Shown here, left to right, are: M. Leiman, Vice-President; Albert Nightingale; Max Mandel, President; Meyer Pearl, Award Recipient; Louis Simonson; Victor Kleiner, Dinner Chairman; Moishe Greenspan, Secretary; Joseph Klein; H. Rosenfeld and B. Kut.

R. ABE BLANKENSTEIN HONORED.—Yorkdale Lodge honored R. Abe Blankenstein, at a Dinner-Dance on Sunday evening, December 13th, at Shaarei Shomayim Synagogue, climaxing the 1970 B'nai B'rith-Israel Bond effort in Toronto. Mr. Blankenstein, a Trustee of Israel and a staunch worker for Israel, received the Tower of Daivd Award at the Dinner.

Shown here, left to right: Rabbi Albert Pappenheim; Robert Mayer Evans, distinguished Foreign Correspondent who was principal speaker of the evening; Mrs. Blankenstein; R.A. Blankenstein; Arthur Harris, B'nai B'rith leader; Jack Weinberger, Dinner Chairman and Steven Baron, Yorkdale Lodge President.

ISRAELI CABINET MINISTER IN TORONTO.—His Excellency Moshe Kol, Minister of Tourism, spoke on Israel's tourist industry at a luncheon December 15th at the Sutton Place Hotel. Members of Mr. Kol's party who were head table guests included Mr. Gideon Policar, Director of the Israel Government Toursit Office for Canada and Mr. Menachem Lahat, Consul for Economic Affairs and Trade Commissioner at the Consulate of Israel in Toronto.

Mr. David L. Goldberg chaired the luncheon.

EGYPT FREES 127 JEWS

Jerusalem, (JCNS). - Egypt has released all the 127 Jewish prisoners she has been holding since the 1967 Six-Day War, but they and their families are still in the country and some hundreds of Jews are not being allowed to leave.

Tourists arriving in Haifa were quoted in the Jerusalem Post this week as saying that the Egyptians used "Nazi methods" in order to ferret out Jews who did not possess Jewish names.

The prionsers were first held in the Abu Zaabal prison under inhuman conditions, with 73 men occupying one cell and a diet consisting of small rations of beans.

Later, at the Toura jail, where the prisoners were transferred, the conditions were a little easier, and they were released in June.

The Government of Ontario's Tax Assistance Plan is helping the elderly. Cheques have already been sent to more than 230,000 people: and many will soon receive additional assistance.

Paying taxes is tough for everyone.

But some people have a particularly difficult time. Like the elderly. They are hard-pressed by rising property taxes.

To help lighten their load, the Government has introduced a new plan. It is called 1970 Tax Assistance for the Elderly.

The plan will pay out up to $100 to help elderly people – those who receive the Federal Guaranteed Income Supplement – to help pay their property taxes, or rent.

In all, more than 230,000 persons across Ontario will receive $17 million in benefits.

1970 Tax Assistance for the elderly is an immediate step to relieve the pressure of property taxes. And an important one.

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SIX MILLION DOLLARS FOR ISRAEL BONDS

More than 3,000 Israel Bond purchasers attending the evening performance of the "All-Israel Chanukah Festival" at O'Keefe Center on Sunday, December 20th, unanimously cheered the announcement of a record-smashing SIX - MILLION DOLLARS IN CASH transmitted to Israel from Toronto Bond subscribers this year -- a full 50% increase over last year. Even more significant is the increase in the number of families which bought Israel Bonds this year -- a dramatic rise from 10,000 families in 1969, to 16,000 families in 1970. In the year before the Six-Day War, the total number of Bond families purchasing Bonds stood at 6700 -- thus bringing the 4-year rate of increase to an unprecedented 275% in the number of Bond families. This is the highest rate of increase on the North American continent.

It was this demonstration on the part of Toronto Jewry, of their love and concern for Israel which motivated the visit to Toronto of Mr. Abraham Feinberg, former worldwide President of the State of Israel Bond Crganization and a world renowned leader in Jewish affairs. Mr. Feinberg delivered a major address to the Chanukah Festival audience praising their efforts and discussed the importance of future campaigns.

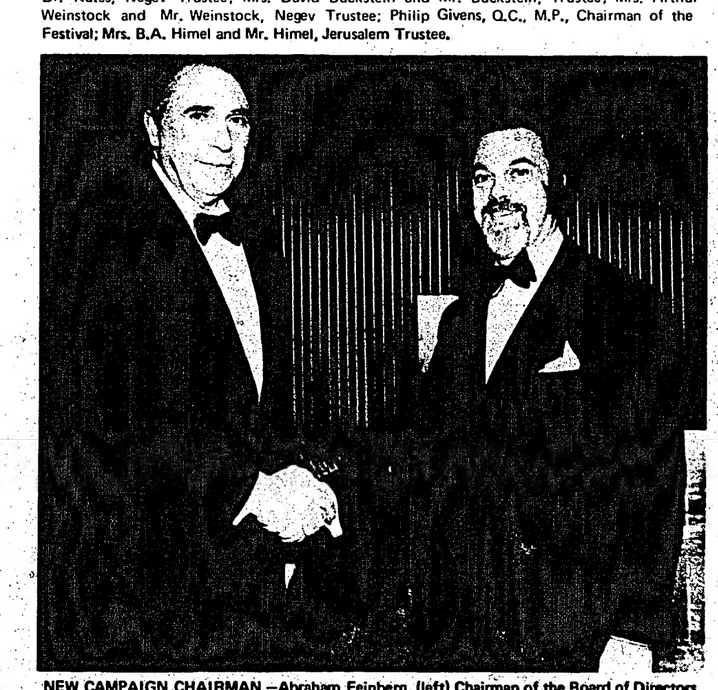
Mr. Feinberg performed several ceremonies during the course of his appearance at the Festival, highlighted by the presentation of the "Freedom Medals" for extraordinary service to Israel over a period of years. Dr. Aba Gefen, Consul General of Israel to Toronto, participated in the formal presentation of the medals to Harry Frank, National Vice-Pres. of State of Israel Bonds, and Chairman of the Executive Committee, State of Israel Bonds of Toronto; Hank Greenberg, Chairman of Fraternal Organizations and Israel Bond Chairman, Toronto Regional Council of B'nai B'rith; Dr. Norman Shaul, Co-Chairman, Toronto Congregational Committee for State of Israel Bonds, and Chairman Dental Division; Mrs. Morris Zweig, National First Vice-President, Women's Division of Canada, and Honorary Chairman, Women's Division of Toronto and Walter Bick, Chairman of Trustees and 1970 Jerusalem Trustee (in absentia).

Mr. Feinberg inducted into office Toronto's 1971 State of Israel Bond Campaign General Chairman, Mr. Albert J. Latner, who has identified himself closely with the Bond effort for many years.

Mr. Philip G. Givens, Q.C., M.P., served as Chairman of the "All-Chanukah Festival" which was attended by more than 6,000 Israel Bond subscribers.

FREEDOM MEDALS AWARDED.—Dr. Aba Gefen, Consul-General of Israel to Toronto, participated in the presentation of the rarely-bestowed "Freedom Medals" to dedicated leaders of the Toronto Bond Campaigns. Shown here, left to right, Harry Frank, Hank Greenberg, Dr. Norman W. Shaul, Mrs. Morris Zweig, and Dr. Gefen. Mr. Walter Bick was the fifth recipient of the honor in absentia.

BOND LEADER HONORED.—Mr. Abraham Feinberg was guest at a private Dinner at the Royal York Hotel prior to the Chanukah Festival on December 20th, attended by a group of leaders in the Israel Bond effort in Toronto. Shown here, left to right (upper side) Wolfe Lebovic, Trustee; Miss M. Brickman; David L Goldberg, Negev Trustee and Mrs. Goldberg; Albert I. Lipton, Executive Director, Toronto Committee, State of Israel Bonds; Albert J. Latner, Jerusalem Trustee and 1971 General Chairman; Abraham Feinberg; Mark A. Levy, Golden Trustee and Mrs. Levy; Dr. Aba Gefen and Mrs. Gefen; Jacob Stren, Negev Trustee Left to right (lower side); Mrs. Ralph Halbert and Dr. Halbert, Trustee; Mrs. Josef Kates and Dr. Kates, Negev Trustee; Mrs. David Buckstein and Mr. Buckstein, Trustee; Mrs. Arthur Weinstock and Mr. Weinstock, Negev Trustee; Philip Givens, Q.C., M.P., Chairman of the Festival; Mrs. B.A. Himel and Mr. Himel, Jerusalem Trustee.



NEW CAMPAIGN CHAIRMAN.—Abraham Feinberg, (left) Chairman of the Board of Directors of the International Israel Bond Organization, formally inducted into office Albert J. Latner (right) who will serve as General Campaign Chairman for 1971, State of Israel Bonds of Toronto.

AT CHANUKAH FESTIVAL.—Hanna Aroni, Israel's most renowned singing-star captivated the capacity audience at the "All-Israel Chanukah Festival" at O'Keefe Centre at two exciting performances on Sunday, December 20th, presented by State of Israel Bonds of Toronto.

MALTA The Jewish Link

PETER MARSH

JNCS exclusive from Malta

MALTA today has fewer than twenty Jewish families permanently resident on the island, which contains an estimated population of 320,000. Just a few hundred years ago the only Jews in the streets were shackled men who had been sold into slavery. Today, this is just part of the history of this sun-drenched island.

A number of catacombs discovered on Malta with splendid representations of the menorah —the most characteristic of all funeral symbols used by the Jews—is eloquent witness of a considerable community living in the island in Roman times.

No doubt there were intrepid Jewish seamen who sailed with the Phoenicians in the pre-Roman era and stopped over on the island. From the evidence of Hellenic pottery found in the catacombs it seems clear that these Jews were Greek speaking.

The name of Abraham Abulafia (born 1240) is one of the few links which bring Malta into the main stream of Jewish history. Indeed, he is the first Jew known to us by name on the island after the Apostle Paul!

He lived on the rock of Comino and was an extraordinary man by all accounts. A Spanish mystic, he cherished dreams of breaking down the barriers between Judaism, Christianity and Mohammedanism and practised Cabala.

In Italy, he tried to convert Pope Nicholas III to his ideas; he was sentenced to be burnt and the pyre prepared. The Pontiff suddenly died and Abulafia escaped and fled to Sicily. There he was denounced as a false Messiah by Rabbi Solomon ibn Adret of Barcelona, and again the itinerant mystic moved on—this time to Malta. The Jewish community were reluctant hosts and eventually he sought sanctuary on the rock of Comino.

There he composed his Sefer Haot or Book of the Sign in about 1288, and the work is filled with scarcely veiled invective against his brethren in Malta. After another work—Imre Shefer in 1291—he fades from history.

In the Middle Ages the composition of the Jewish community seems to have been very mixed. Surnames are often accurate indicators of place of origin. Some names, perhaps, survived from Roman times. Arabic names seem to indicate that families came to Malta with the Saracens. Messina and Marsala point to the island of Sicily as the source of migration. The Cagliari family came perhaps from Sardinia; the Gerbi from the neighbouring coast of North Africa; and the Safaradi certainly (like Abraham Abulafia himself) from Spain.

Most noteworthy in this assortment of Jewish families was the name Inglesi. Samuel Inglesi was the head of the community in 1484. The surname Inglesi is quite unique in Italian Jewish history and the imagination is fired by the thought that the family's ancestors may have fled from England after the expulsion in 1290, or perhaps were shipwrecked pilgrims on the way to the Holy Land.

On May 31, 1492, a secret order arrived in the island for the expulsion of the Jews. At this time there were 500 Jews living in Malta and some 350 in Gozo. Hounded by the authorities, a history of 1,500 years came to an end. The community was used as a milchcow —forced to disgorge its possessions and pay for the privilege of leaving the island. Men and women were stripped and searched in their most privy places to ensure that jewellery and precious stones were not smuggled out.

Some Jews embraced the Church to save their property, although they had to deliver up about 50 per cent into the coffers of their new protector. If any had ideas of remaining secret Jews, these were soon ended by the arrival of agents of the Inquisition.

At the beginning of 1493, the majority of Jews left the islands. Some went to North Africa, but many went to Turkey where they were welcomed as allies against Christendom. Before the Second World War the family name of Malti was very common in Balkan cities, and in Sofia there was still in existence a Malta *landsmannschaft* which owned a synagogue.

After 1530 Malta was controlled by the Knights of St. John for nearly 300 years. Jews cursed the place because of the knights' policy of preying on Turkish shipping in the Mediterranean, seizing Jewish passengers and then selling them into slavery.

Some learned men were among the slaves, including Jacob Lebeth Levi, translator of the Koran into Hebrew from Latin, and who eventually died as Rabbi of Zante in 1634. Not until 1800 and the British occupation did slavery finally cease.

Less than 100 years ago in November, 1892, the leaders of British Jewry were called on to fight on behalf of a few, mostly poverty-stricken, fearful Maltese Jews.

The spectre of blood libel that had haunted European Jews for centuries in 1892 descended on the community. A pamphlet published in Maltese (ironically the Mediterranean tongue closest to Hebrew) under the title "The Blood of Catholics Shed by Jews" appeared. It was graced with the seal of the Archiepiscopal court. In it, Jews were accused of the practice of ritual murder in order to obtain Christian blood.

The police spontaneously prohibited the sale of the pamphlet. The local community appealed to the Chief Rabbi, Dr Hermann Adler, for help. He immediately approached Cardinal Vaughan, Roman Catholic Archbishop of Westminster, who made representations to the Archbishop of Malta. Official approval of the pamphlet was withdrawn.

At the same time, Mr Arthur Cohen, KC, president of the Board of Deputies, sought aid from the Colonial Secretary and instructions were telegraphed to the island's Governor requesting special protection for the 120 Jews threatened. In February the following year, Pesach passed quietly on the Island.

Now it is the Israelis who bring their skills to Malta. Next time you are there take a few hours off to look at the activities of their forestry experts or glance at the 214-bedroom Preluna Hotel, designed and equipped by Israelis. The descendants of Asher and Zebulun are retracing the steps of their forebears.

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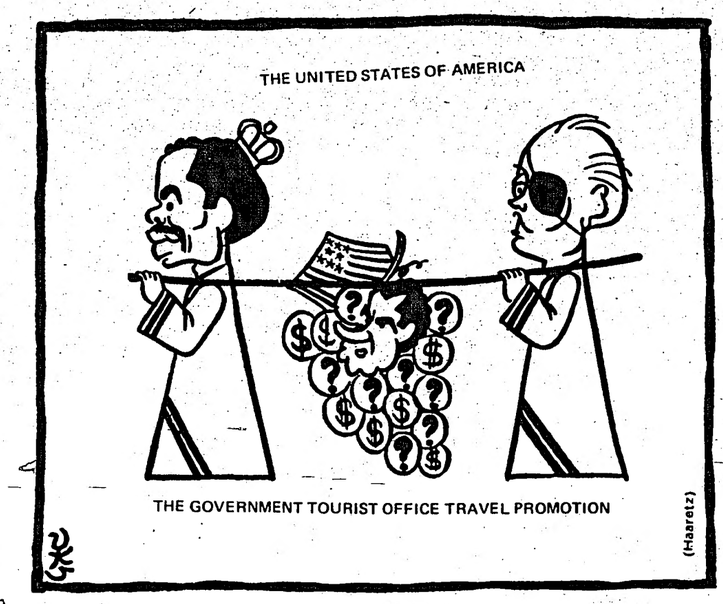
HEBREW CALENDAR
27th of Kislev 5731
Sidra: Miketz.
Candlelighting: Toronto, 4:27; Montreal, 3:57



ASK THE RABBI
a JCNS featurette

Q. We are always told that shechita, the Jewish method of slaughtering animals for food, is humane. Why then are we allowed to eat battery hens and other meat in the production of which unnecessary cruelty is involved?

A. The key word here is "unnecessary". Even shechita obviously involves some pain. The general principle is that while it is strictly forbidden to cause pain to animals it is permitted if this is essential to human welfare, otherwise one would have to be a vegetarian and refuse to wear leather shoes. The question, then, is whether the practices you mention involve unnecessary or inessential suffering. I would agree with the implications of your question that if the spirit behind the laws of shechita has been seen as the reduction so far as possible of animal suffering, the practices you mention would be frowned upon by Jewish teaching.

Q. As a converted Jew could you clarify my position at the death of my parents (re kaddish etc)?

A. The actual laws of shiva and Kaddish do not apply (see Shulchan aruch, Yoreh Deah 374,5). However, natural expressions of grief of a less formal nature are appropriate in such circumstances.

Q. Are there certain times of the year when it is forbidden for tombstones to be consecrated?

A. In fact there is no law that a tombstone consecration ceremony has to take place at all. But since a memorial prayer is recited after the ceremony and an address delivered, some people avoid having the ceremony on a minor festival or on the new moon so as to avoid the prayer and the address on these days of minor festivities.

KEEP SMILING

One interviewer in New York asked a group of hippies if they knew who General U Thant is. Only 3% answered correctly. The other 97% said things like: He's a dressmaker. He's a leader of the Red Guards in China. He's a submarine. He started the war in Israel.

* * *

Sadie and Sam's happy marriage appeared to be headed for the rocks. It seemed that Sam could no longer tolerate Sadie's mother's intervention after so many years. The old lady lived with the couple and was constantly butting into their affairs.

Finally, one day, when Sam decided he could take it no longer he snapped to Sadie, "Listen, my dear, if you want our marriage to continue you'll have to ask your mother to leave!"

"My mother," gasped Sadie, "I thought she was your mother!"

* * *

Overheard after a concert, "That guy should be pushing a piano, not playing one."

* * *

In a photo shop: "This is a snapshot of my sailor boy friend. I would like to have it enlarged."

"Mounted?" asked the storekeeper.

"Of course not. Wouldn't a sailor look ridiculous on a horse?"

* * *

A sweater really does something for a girl I know. It makes her itch.

Heath and Trudeau

CANADA'S ROLE

Last week's visit to Ottawa by Prime Minister Edward Heath of Great Britain was brief. However during his one-day stopover in our capital enroute to Washington (and Nixon) the British leader succeeded in packing into his discussion agenda most of the important world issues—including that of the Middle East.

According to well-informed sources Heath had tried very hard to sell our Prime Minister the new *Ten Downing Street* pro-Arab policy which, so the official Britishers say, is in the best interests of London. The new British policy, a complete reversal of traditional English fair play in international relations, includes a complete surrender of all moral and ethical concepts to the illusion of winning the friendship of the most cruel Arab dictators. Because this new British attitude is presented with typical English five o'clock tea charm, it may impress some Canadians.

There are Canadians already sold on the idea that British entry into the European Common Market may be good for Canada". No-one knows why, but there are those who readily succumb to the charm of a British accent—in speech and in diplomacy.

In the Middle East the new Conservative government has been playing a strange game. In the area of the Persian Gulf, says Heath, the United Kingdom will continue to maintain its military presence. It reneged openly a prior commitment by the Labor government to pull out all British troops from the territory of the little Arab sheikdoms.

Thus the British government considers it morally justified to retain military control over these satellites only because of its oil interests. Yet simultaneously it preaches a sanctimonious sermon to Israel to unconditionally abandon territories, to completely ignore a threat of war, annihilation. It even suggests a "new plan" of reestablishing a United Nations force between Israelis and Arabs, to revive a situation which led indirectly to the Six-Day War.

In Ottawa, Mr. Heath is reported to have outlined to the Canadian government a plan to prevent a complete Soviet takeover of the Mediterranean by reducing the Jewish state to a protectorate of the big power, a colonial takeover of Israel.

We are told that there is always danger that Canadians would be captivated by British double talk, especially those Canadians who follow the British line in order to demonstrate their independence from Washington.

Despite all rumors we are confident that Canada knows that the danger of war in the Middle East will not be eliminated by trying to impose a settlement but by peace between the parties to the conflict.

Solzhenitsyn in trouble

Acclaimed in the West as one of the great writers of this century, recipient of a Nobel Prize for literature he will probably never live to collect, Alexander Solzhenitsyn exists in the limbo of Soviet society that is especially reserved for those who have dared to criticise the oppressiveness of the régime. Far from tempering his criticism to curry favour with his persecutors, Solzhenitsyn was reported last week to have joined that brave handful of Soviet intellectuals who have taken it upon themselves to expose Soviet violations of human rights.

It is a measure of the man's greatness that almost alone among Soviet writers, his literary work gives some insight into the nature of official Soviet antisemitism. He has done so with the same rigorous and unyielding objectivity that marks his treatment of other social issues.

In a short sketch, written a few years ago, and never published in the Soviet Union, although it later appeared in the West, Solzhenitsyn describes an Easter service in a Russian Orthodox church somewhere near Moscow. Among the crowd, he notices a few "Jewish faces with delicate features." Some may have been apostates, others may have come out of curiosity.

Conscious of the moral responsibility of a Russian writer, free in spirit if not in fact, he invites his compatriots to have a closer look at themselves. We are full of complaints against the Jews, he says, yet we should look first at the sort of Russians we have been producing in our midst.

In "The First Circle," a novel based on his own experiences in a Soviet prison Solzhenitsyn explored the subject of official Soviet antisemitism with a perception and depth unrivalled in contemporary Russian literature.

He spent half of his 8-year term of imprisonment working as a physicist in a priso laboratory near Moscow, where conditions were relatively tolerable.

Focus
Russia's conscience

JNCS exclusive from London

One of the book's main protagonists, the prisoner, Lev Grigorievich Rubin, a philologist is a Jew. Another Jewish prisoner is Isaac Kagan. Jews are also represented among the gaolers, like the security police officer Major Adam Roitman, and the prison officer, Senior Lieutenant Shusterman.

Solzhenitsyn tries to show that in a totalitarian régime like Stalin's there are no real villains, and that oppressed and oppressors alike (including the Jews involved on both sides) are equally intimidated victims of the régime. At the same time he also paints an unparalleled description of the condition of the Jews in Stalin's Russia.

Here, for example is a passage describing Major Roitman's tormented thoughts about the anti-cosmopolitan witch hunt in the Soviet Union:

"That evening . . . Roitman had been visited by an old friend who was Jewish like himself. This friend had come... in a worried state of mind, and what he had to say was very disturbing...

"...this noble word (cosmopolitan) formerly used to denote the unity of the whole world, this proud title given only to the most universal geniuses, such as Dante, Goethe and Byron, suddenly became mean, crabbed and vicious, and hissed out from the pages of the newspaper in the sense of 'Yid'.

"The word had then gone on its way, slithering into secret dossiers, to lurk there coyly until needed... During the last month or so...Roitman had begun to feel the ground give way under him.

"...Surreptitiously, hiding behind minor figures, Josef Stalin was taking it upon himself to be the new scourge of the Israelites."

What is most surprising is Solzhenitsyn's "Zionist" analysis of Roitman's situation—a Jew who is an alien in the country of his birth, rejected by Soviet society, despite his major's epaulettes, Stalin Prize insignia, Russian wife and life-long efforts to assimilate:

"What hurt Roitman most of all was that he longed only to be just like everybody else and to be accepted. But he wasn't wanted, he was rejected and made to feel that he had no business here, that he was a 'Yid.'"

The complexity of human nature is revealed when Lev Rubin, the Jewish prisoner, and the only one to have remained an ideological Communist, composes a Biblical poem about the Exodus from Egypt.

In view of his attitude, it can hardly be a matter for surprise that Solzhenitsyn should have come out on the side of justice for Israel after the Six-Day War, when the Soviet press loosed an avalanche of anti-Israel propaganda, likening the Israelis to the Nazis.

In September, 1967, Solzhenitsyn wrote to three Soviet Russian students: "I am sure that the best among the Arabs will understand that, according to justice, Israel has the right to exist and to live."

The letter was of a general philosophical nature dealing, among other things, with the problem of justice. In it, Solzhenitsyn proved once again that a writer's moral mission—as he understands it—is to be Russia's real uncensored conscience.

The onus is now on his tormentors. They could destroy his person with ease. With equal facility they might decide that he is in need of mental "therapy."

But, whichever course they elect to follow, they run the risk of igniting the spark of resistance they so much fear.

Z. BEN-SHLOMO

Alexander Solzhenitsyn

letters to the Editor

GOLDBERG'S DEFEAT

Dear editor,

Regarding your editorial (12/4/70) as to why Arthur Goldberg was opposed by so many Jews in his race for governor of New York State, let me commend you on your insight into this seeming phenomenon. The antipathy of the Orthodox was quite obvious, in view of Mr. Goldberg's opposition to state aid to Yeshivas, etc. Still they represent only a small minority of the Jewish vote and their total effect could not have had too much consequence in the final outcome.

The real story lies within the mass of our coreligionists who will never forgive Arthur Goldberg for his blatant condemnation of the "quantitative effect" of Israel's retaliatory raid on Jordanian based guerillas; his endorsement of an overt antisemite for a teacher's position at the prestigious New York University; and finally -- his psuedo-liberal facade in volunteering to join a commission intent on finding out if the Black Panthers (outspoken enemies of all Jews) were being harassed by the police. This is the real answer why so many American Jews, like myself, not only refused to vote for him, but did everything in our power to spread the truth in our effort to bring about his overwhelming defeat.

Nathan Savishinsky
Flushing, New York

BULGARIAN JEWS

Dear editor,

In your recent article on "Bulgarian Jews" the third of a series, it was stated that "The Jews of Bulgaria attributed their survival in the holocaust in the main to two men: Dimitri Pesheve and Dimo Kazasov". These two men have been audacious and courageous friends to Bulgarian Jews.

The survival of the Bulgarian Jews is a subject much debated by the Buggarian community living in Israel today. According to one authoritative source, it was King Boris the III of Bulgaria who saved the Jewish community. Benjamin Arodity, an ex-member of the Knesset is the promoter of this opinion. He has written a book which supports with factual data this thesis.

I am a Bulgarian-born Israeli and have dwelled on this matter profoundly.

Rabbi Michael Farhi
Niagara Falls, New York

"THE RIGHTEOUS GENTILES" — *sixth in a series* — by Dr. Arieh L. Bauminger

A WOMAN IN THE HALLS OF HELL

Dr. Anna Binder-Urbanova
(Czechoslovakia)

When they invaded the Ukraine, the Germans found extensive areas of rubber plants with which Himmler, chief of the Gestapo, hoped that it would be possible to meet the Reich's wartime requirements. Obersturmbannfuehrer Dr. Joachim Caesar, at the head of the farming division of Auschwitz, was ordered to set up an experimental station in the village of Rajsko, on the outskirts of the concentration camp, where seeds brought from the Ukraine were sown. The special Plant Cultivation Commando formed for the purpose was a veritable heaven compared with the purgatory of Birkenau, and in it the inmates of the camp were -- if one may use the term in this awful context -- happy to work. Dr. Caesar's secretary at the time was a good-looking Czech girl, Anni Binder.

HOW DID ANNI GET TO AUSCHWITZ?

Anni was born in 1912 in Ceske Budejovice, a small town in Bohemia, the daughter of poor German-Czech parents who had not the means to let her attend university, and she had to earn her living by giving private language lessons. In 1936, her knowledge of English, French and Italian, on top of Czech and German, got her a job in the Czech Foreign Office, but she was dismissed in the political turmoil of 1938 and, after the German conquest, kept herself by again giving private lessons in Prague -- this time to Jews who were about to emigrate. She began to proffer every possible aid to the Jews and put her diplomatic passport at the disposal of the underground, as well as the certificate testifying to her ancient lineage, which she had procured for this very use. She helped in hiding Jewish property and transferring it abroad, and when, at the end of 1938, she smuggled out, to Switzerland, jewelry belonging to one of her Jewish students, she and her sister were arrested by the Economic Police. In 1941, she was arrested once again, this time by the Gestapo, together with Dr. Harry Epstein, now her husband, on a charge of anti-Fascist activity: Dr. Epstein, after detention in one camp after another, was liberated from Buchenwald at the end of the war; Anni was sent to the Ravensbrueck camp for women.

IN THE WOMEN'S CAMP AT AUSCHWITZ

At the end of March 1942, she was dragooned into the first transport of a thousand German women shifted from Ravensbrueck to Auschwitz, where a new woman's camp was to be established. The SS selected the administrative staff from the tiny minority of political prisoners, and Anni was one. At first she was registrar of the new entrants -- Jewish women from Slovakia, but after a few weeks became secretary to Dr. Caesar and he told her to find suitable German-speaking prisoners to staff the rubber-plant experimental station and laboratory. As Ra'ya Kagan put it: "Anni found two biologists and a chemist in our number; there was actually no need for a chemist but Anni wanted to save her life. We came to Auschwitz in 1942 with the first transport of Jewish women from France. Within a few weeks the physical condition of most of the women, who were instantly assigned to hard labor out in the open, was so bad that those chosen by Anni Binder to work in the laboratory believed that they had been saved from certain death. But, of all the group, only one biologist, Claudette Bloch-Kennedy, managed to survive: she now lives in Cambridge, England."

LEADER OF THE WOMEN'S UNDERGROUND

Not content with giving counsel and moral comfort to the Jewish prisoners, she gathered around her all who had not resigned themselves to the reign of terror. By organizing lectures and talks, by teaching the women languages, she made them for a brief moment forget their suffering and humiliation and gave them hope of a brighter future. Her behaviour affected the other Aryan women too, so that she became the leader of a group of Czech, French and Polish prisoners. In the autumn of 1942, when the women's camp was moved from Auschwitz to Birkenau, the administration decided that all the women doing office work should be kept in Auschwitz lest they carry rampant infection to the SS-men in Birkenau. By Anni's intervention, all of them -- Aryans and Jewesses alike -- were housed in the cellar of the Stabsgebauede.

ARRESTED AND DEPORTATION TO BIRKENAU

Shortly after, Anni's position weakened. Her widespread activities on behalf of the Jewish prisoners aroused the suspicision of the SS and in a surprise search, a SS supervisor found a cigarette-lighter among her effects; she was called before the Chief Inspector of the SS and given seven days solitary confinement. At the beginning of 1944, Dr. Caesar was replaced by a director who worked in close cooperation with the Chief Inspector and took on a new secretary. In January, when preparing presents and letters for the prisoners working in the Plant Cultivation Commando, Anni was surprised by the new director, who discovered the names of her collaborators, including her friends from the Political Department and the Commando. It was clear that this endangered all the women on the list and, indeed, the existence of the Commando. Now it was that Anni manifested her full greatness and nobility. She went to her office manager and suggested that he keep the whole matter quiet on condition that she herself would go to Birkenau. He agreed, but, before she left, she found a chance to take leave of the Jewish women whom she had taken care of and tell them of the deal that she had made: they were to keep up their spirits and not abandon hope.

Early in 1944, she was sent to the Penal Labor Commando and made to pave roads in the vicinity of Birkenau, out in the mud and snow. When she fell ill as a result and was taken to the Birkenau hospital, her friends working there took special care of her and contrived to get her out of the Commando into employment as a clerk. On 1 August 1944, however, she was transferred to Ravensbrueck, and a few months later to Graslitz in Northern Bohemia. She made her escape in the end and returned to Prague, where she met her old friend Dr. Epstein, himself back at last from concentration camp. They married and she is now the mother of three children and a lecturer in philosophy and modern philology in Prague.

WHY I HAVE NO CHRISTMAS TREE

a JNCS exclusive from London

By JACOB GEWIRTZ

There was a time, and it was not too long ago, when no Jew needed to explain why he had no Chrstmas tree at home. As a child not only had we no Christmas tree, we were forbidden even to listen to Christmas carols on the wireless. And the very utterance of the name Jesus by the announcer was the signal for a change of station.

My father, who was extremely tolerant on most subjects, was a veritable martinet when it came to the subject of Christianity. I remember once bringing home Shalom Asch's romanticised life of Jesus, "The Nazarene." My father didn't say anything immediately. The book just mysteriously disappeared. And when in due course the library got around to demanding its return or payment for its replacement my father paid up without in anyway rebuking me for "losing" it. I got the message.

I recalled my father's attitude recently when I heard a Reform rabbi explain on TV why he, as a Jew, could not join in the general Christmas festivities. The reasons he gave seemed to me to be both far-fetched and irrelevant. First of all, he explained: Jews couldn't accept Christmas because Jesus was not a family man, whereas Judaism is a family oriented religion. Secondly, Judaism was a religion of protest while Jesus preached submission to the Romans.

The corollary of the argument is that had Jesus remained within the family bosom or had he led a Jewish rebellion against Rome, Jews might today be more inclined to celebrate Christmas.

With all due respect to the learned rabbi this does not make sense. Wouldn't he have been on firmer ground had he given the halachic or historic reasons for the Jewish repudiation of Christianity?

The very essence of Judaism is that it is a monotheistic faith. Hear O Israel, the Lord our God is one. Not two and not three. He is one! To accept Christmas and all that it implies would be to renounce the faith for which thousands of Jewish martyrs sacrificed their lives, including the countless victims of the Inquisition, who went to the stake for the sake of the Shema, of the Shema.

Nor can Jews ever accept Jesus as the Messiah. The guidelines laid down in Deuteronomy for the recognition of a true prophet are specific and direct.

"And if thou say in they heart: 'How shall we know the word which the Lord hath not spoken?' When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken . . ." (18 : 21, 22).

In the light of 2,000 years of almost unrelieved suffering can the Jewish people by any stretch of the imagination be said to have been redeemed by Jesus? And when the greatest part of that suffering has come at the hands of men who spoke in the name of the Church, can any sane Jew be expected to celebrate the birth of Jesus on Christmas?

This is not to say that Jews should cut themselves off from non-Jews or that they should not enjoy fellowship with Christians. There is much in Christianity that is good. We do share a common morality even if we disagree on matters of theology. We can respect the teachings of Christianity without participating in what Christians practice. We don't ask the non-Jew to eat matzot on Passover or to fast on Yom Kippur. He would not be offended if we refrained from buying a Christmas tree on Christmas.

On the contrary, there is reason to believe that Christians resent our intrusion into their solemn observances at this time of year. Jews who celebrate Christmas without believing in it contribute to the secularisation of a holiday that is by its very nature religious.

Of course, it is difficult for Jews living in a Christian society to resist the pressures of conformity. But if we are to remain true to our faith and to ourselves we will have to make the effort.

SERMON FOR THE WEEK

THAT NONE SHALL GO HUNGRY

It came to pass in the morning that Pharaoh's spirit was troubled (Genesis 41:8).

Pharaoh had two dreams. In the first, he saw that the lean cows devoured the fat cows. Then Pharaoh awoke. The Bible does not state that his spirit was troubled after this first dream. In the second dream he saw that the thin ears of corn swallowed the full ears. Then Pharaoh awoke. In the morning Pharaoh's spirit was troubled.

Since Pharaoh was not troubled by the first dream, why was he troubled by the second? As Joseph interpreted the first dream, it signified according to the Rabbis that the Egyptians would be deprived of all meat, a luxury that few could afford. They would, however, still have the necessities of life: fruits, vegetables, grain and bread. But when Pharaoh dreamed there would be no corn, he was greatly alarmed.

We can understand that a ruler naturally becomes apprehensive when his own subjects are in danger of starving for lack of bread. But it requires a far more sensitive and humanitarian spirit to be concerned over the starvation of people in other lands. Joseph possessed this humanitarian spirit. He feared that people outside of Egypt would also be without food; therefore, he opened his warehouses to help them.

The lack of food in underdeveloped countries throughout the world today must be the concern of all prosperous nations and they, like Joseph of old, should stand ever ready to help.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

BOOKS OF THE WEEK

by Dr. Arnold Ages

THE WAR WITH JAPAN

DON'T YOU KNOW THERE'S A WAR ON? By Richard R. Lingeman. Putnam's 400 pp.

North Americans are going on a nostalgia binge.

It started a couple of years ago when an enterprising young author had the bright idea of taking an old Sears Roebuck catalogue and offering it to the reading public as a commentary on times gone by.

The reaction was far better than anyone anticipated. It was not long before other writers joined the bandwagon with various books on aspects of American civilization of past decades.

In the last two years at least five photo albums have been published celebrating the golden years of Hollywood. It's evident that the reading public wants to reminisce about the heroes of its youth.

It has even arrived at the point where someone has created a nostalgia book club, featuring volumes dealing with the depression, the age of flight and the era of the comic strip.

Several months ago in this column I reviewed one such book by Studs Terkel, called AN ORAL HISTORY OF THE DEPRESSION.

The main difference between that essay and the one currently under discussion is that Richard Lingeman, a member of the New York Times book review staff, can write circles around Terkel any day.

His look at American society in the early days and weeks after the attack on Pearl Harbor is undoubtedly one of the most literate, and absorbing accounts of that period that I have come across.

Lingeman deals with the war psychosis that gripped the US in the aftermath of the Japanese attack on the Pacific.

As absurd as it may seem today, in 1941 many Americans believed that they were in danger of imminent attack by Japanese forces. (How such an assault could have been mounted was never considered?) Newspapers, radios and politicans helped spread the fear psychology by instructing the populace in the building of air shelters and other paraphenalia of defense activities. Air raid wardens often became apoplectic because they could locate those guilty of keeping certain lights on.

Among the dislocations occasioned by America's entry into the war was a great uprooting of peoples from various states and their eventual settlement in other areas.

This occured because of the manpower needs of defense plants. At one point in 1942 it seemed that able-bodied people from all walks of life were heading towards the West coast in order to work in aircraft factories. Trains were, of course, hopelessly crowded and when the migrants arrived on the coast they found little suitable housing.

The industry generated by the war also drew large numbers of black people from the US south who swarmed into northern cities like Detroit to find, many of them for the first time in their lives, dignified employment at good wages.

Lingeman has a most interesting chapter on the way in which wartime pressures forced the government into making outrageous agreements with firms on the basis of cost plus arrangements -- meaning that no matter what the product cost the company involved, it was guaranteed its profit above and beyond its costs. This made for quality control goods but also enriched certain manufacturers beyond their wildest dreams.

Again, certain unscrupulous women, wishing to capitalize on the income paid to servicemen's wives, married not one but half a dozen different GI's. In one such incident a woman's bigamist tendencies were revealed when two soldiers, produced pictures of their wives and discovered to their chagrin that she was the same woman!

Women's Lib also got a big boost in the war because of the absence of men on the home front. Hundreds of thousands of women found an opportunity for the first time to secure solid employment at good wages even if they had to labor at "unfeminine" jobs.

In many ways the current problems which America faces, the black revolution, women's drives for independence, even the housing shortage, stem in part from the convulsions of the war years.

Lingeman has done much to illuminate many of these areas.

"Kfotz!" ("Jump!"), the new Israeli rock musical, which out-hairs "Hair!", including its nude scenes. In the picture the exuberant actors appear demurely clothed.

the lively arts

by D. COHN

* Now that Danny Kaye is a smash in Broadway's "Two by Two" does this mean that studios everywhere will rush into production with movies about Noah and the Flood? Hardly. Warners made "Noah's Ark" in 1928. A French film had the same title in 1950. Ten years later, Italy's Carlo Ponti also made a film called "Noah".

* Jacob Jacobs, whose new smash Yiddish musical, "The President's Daughter" recently made Broadway history, tells the story of a Jewish writer who decided to write a serious play about the life of a Pope.

One day a Broadway producer agreed to have the writer, who spoke with a heavy Yiddish accent, read the play.

The writer explained that he had done considerable historical research on the life of this special Pope and that the play was accurate in every sense. Then he began to read. Despite his heavy accent the writer read the play page after page and when he finished, the producer stood up, ran to the door and called in his partner.

"Sam, Sam, we've got a real hit this time! This play will have them rolling in the aisles. It's a play about a Pope who speaks with a Yiddish accent!

* George Segal in "Where's Poppa", puts on a gorilla suite to scare to death (literally) his eighty-seven-year-old Yiddish momma, played by Ruth Gordon. She refuses to expire on cue and punches in him instead.

* After professional knife thrower Skeeter Vaughn had thrown his knives at his wife on the Virginia Graham TV show, Virginia bravely volunteered to stand against the fright board. Although Mrs. Vaughn wore a blindfold, Virginia elected to do without it. But Virginia's husband, Harry, who always accompanies her when she tapes a show shouted, "I want one!"

TORONTO AFTER DARK

COPPER MOUNTAIN

The cast of "Justine" presents an original classic fairy tale -- a candy-rock musical for children.

This bright musical is the story of Anton, a brave young boy who sets out to win the King's magic ring that will enable him to make one wish -- that being to change back the Prince from a frog to a man, by disposing of the three ferocious beasts that threaten the land.

The fifteen delightful songs, done with live singing and dancing sparkling costumes and a fairyland set, help to provide the play with the verve children like. "Copper Mountain" runs until December 29th at Global Village.

CINDERELLA

A beloved pantomime, "Cinderella", is presently at the Eaton Auditorium.

In all, there will be a cast of over forty top performers drawn from the cream of Canadian, Irish, Scottish and English talent.

Gayle Moore, a Toronto girl, will play the title role. Jane Mogg, also from Toronto and well-known in ballet circles, has trained twenty young local dancers.

THE NUTCRACKER

A tradition with the National Ballet of Canada and Toronto audiences is to be continued this year. Throughout the holiday season The Nutcracker will be featured for the seventh time at the O'Keefe Center.

The scenario of this ever popular ballet is based on "The Nutcracker and the King of Mice" one of the fantastic fairy tales of German writer E.T.A. Hoffman.

The Nutcracker has been around a long time, seventy-eight years to be exact, and, with the passage of time, this ballet has become a household word.

The prime creaters of the ballet were Maurius Petipa, choreographer, and Pyotr Ilyich Tchaikowsky, composer.

Coreography for this production is by Celia Franca, Jurgen Rose designed the sets.

This season, the roles of Snow Queen/Sugar Plum Fairy and the Nutcracker Prince will be shared by Veronica Tennant and Hazaros Surmeyan, Angelica Bornhausen and Jeremy Blanton, Mary Jago and Clinton Rothwell.

KING HERBERT AND THE ROUNDERS

This top-flight group has just ended its first smash week at the Camelot Tavern. King Herbert and the Rounders play all their numbers directly from the soul, and work together to create a truly remarkable performance.

CONVENT SALE

Jerusalem, (JCNS). - The Jerusalem District Court has granted a temporary injunction to the Vatican suspending the sale of the Notre Dame de Sion convent in the Old City by the Catholic Order of the Assumptionists to the Jewish National Fund.

The Vatican is contesting the validity of the sale on the ground that the Assumptionists have no right to sell the property without its consent.

The court allowed the Vatican 15 days to submit evidence.

The convent was sold to the JNF for conversion into a Hebrew University student hostel.

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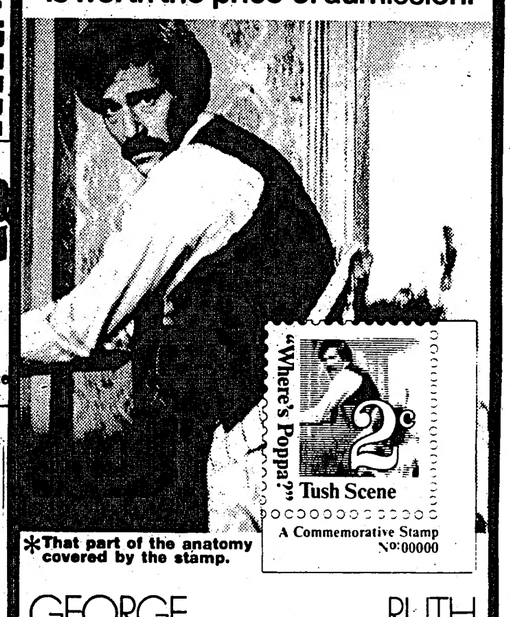
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BRUCKER, JEANETTE. - On December 18th, late of 46 Austin Terrace

COHEN, JOSEPH. - On December 19th, late of Miami Florida.

GARY, ETHEL. - On December 14th, late of 6 Midvale Road.

KADIS, HARRIET, EILEEN On December 14th, late of 106 Invermay Ave.

KATZ, VERA. - On December 18th, late of 515 Chaplin Cres.

KOFSKY, ROSE. - On December 21st, late of 156 Chiltern Hill Road.

KOLTAI, MICHAEL. - On December 15th, late of 4981 Bathurst St.

PINKOVITCH, SAMUEL. - On December 15th, late of Queen Street West.

REITER, MAX. - On December 16th, late of 202 Gloucester Grove.

SANDIG, CELIA. - On December 20th, late of 59 Dolores Road.

SMITH, DORA. - On December 15th, late of 29 Lynhaven Road.

STEMER, MAX. - On December 21st, late of 29 Granite St.

WEINRIB, SADIE. - On December 17th, late of 629 Vesta Drive.

YOUNG, MAURICE. - On December 15th, late of Guelph, Ontario.

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CHARLAB, ANNA, R.N. - On December 8th, late of Montreal.

DAVID, MALCOLM IAN. - On December 8th at Biddeford, Maine, late of 5606 Pinedale, Montreal.

DRESDNER, MALCA (MINA). - On December 10th, late of Montreal.

FEITELBERG, ISAAC MOSES. - On December 10th, late of Montreal.

GOLDSTEIN, FRANK. - On December 5th, late of Montreal.

HOFFMAN, PAULINE. - On December 8th, late of 150 Sheraton Drive, Montreal.

MILLER, DAVID. - On December 10th, late of Montreal.

MITTLEMAN, ABRAHAM SAMUEL. - On December 10th at Miami Beach, Florida, late of 3605 Ridgewood, Montreal.

SCHWARTZ, JACK. - On December 6th at New York City, late of 6262 McLynn, Montreal.

SEGAL, PHILIP. - On December 4th, late of Montreal.

SIMCOVITCH (SIMCO), BELLA. - On December 10th late of Montreal.

ZEBROWITCH, FRIDA. - On December 5th, late of 5940 Decelles Avenue, Montreal.

ZIMMERMAN, LEIB. - On December 3rd at Israel.

ZINMAN, HYMAN. - On December 9th, late of 2633 Soissons, Montreal.

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DATES OR MARRIAGE MINDED. Prompt introductions. Ladies under 45 free in December. VALENTINE INSTITUTE 2-10 p.m. 630-7273.

Elderly woman who would like to share accommodations in Miami, with same; kosher leaving January 3rd. Call 636-2161 or 633-3497.

WANTED: Anyone in lager Plaszow - Krakow (1943-45), or Flossenburg Germany (1945), please call 535-6223. Out of towners please call collect.

Woman, 41, looking for companion to share expenses and accommodations in Miami; leaving January 6th; 2 to 3 months; call 445-8792.

HELP WANTED

Congregation Ansceiansh Minsk, 10 St. Andrew St., Toronto, is leaving for a shommas. Please send applications to the President, Mr. Gordon Mandell, 20 Peverill Hill North, Toronto 10, Ont.

WANTED: companion-housekeeper for Jewish lady; live in; call 633-8771.

Dressmaker's helper wanted; must be experienced; flexible hours; call 638-1732.

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MONTREAL NOTES

SAIDYE BRONFMAN CENTER

The Fine Arts Department of the Saidye Bronfman Center is presenting two series of films on Art.

1. "The Thursday Evening Film Series" -- Saidye Bronfman Center -- 8:30 p.m.

The selection of films on the life and works of outstanding world artists are as follows:

Thursday, February 11, 1971, Art New York - David Smith, Alberto Giacometti; Thursday, March 31, 1971, Jasper Johns, Victor Pasmore, Jack Levine; Thursday, April 22, 1971, Andy Warhol, Frank Stella and Larry Poons, Morris Louis and Kenneth Noland.

2. "The Civilization Series" narrated by Sir Kenneth Clark.

These films were prepared by the BBC of England and cover the development of art through the centuries. One film of 50 minutes will be shown each and every week on Monday and Tuesday evenings for 13 weeks starting with Film #1 January 25th and 26th and ending with Film #13, April 19th and 20th at 8:30 p.m. in the Lower Lobby of the Saidye Bronfman Center.

●

CHILDRENS' CHANUKAH ART

An exhibit featuring childrens' Chanukah Arts will take place at the Plaza Cote Des Neiges Lower Mall on the last days of Chanukah, Monday, Tuesday and Wednesday, December 28th, 29th and 30th from 1 to 5:30 p.m. Rabbi Nathan Kops, Spiritual Leader of the Congregation Shevet Achim Chaverim Kol Israel, arranged for the display with the Manager of the Plaza, Mr. Jerry Winikoff.

This is the first time in Montreal that such a display on a Jewish Holiday is being held in a public shopping center. The display will feature paintings, handicrafts, murals and mobiles. There will be a Chanukah candle-lighting ceremony and community singing at 5 p.m. on the days of the exhibition.

The exhibition was organized and coordinated by Rabbi Nathan Kops and arranged by Mrs. I.L. Hechtman, Mrs. N. Kops, Mrs. A. Rubin and the members of the Torah Youth Council of the Jewish Community Council of Montreal.

The following Day Schools and Pre-Schools will participate; Akiva School, Beth Jacobm Beth Rivka, Jewish People's School; Jewish Peretz School, Chomedey "Y", David "Y", Hebrew Academy, Lubavitch Yeshivah, Neighborhood House, Solomon Shechter, Snowdon "Y", United Talmud Torahs, Yeshivah Gedola.

●

TO HEAD AFFILIATION COMMITTEE

Milton Klein, Q.C., of Montreal, a former member of the Federal Parliament, was appointed to head the committee to study the question of affiliation of the ZOC with one of the World Zionist General Groups.

The committee, established by decision of the National Administrative Council, is authorized to prepare a report on the matter of affiliation with either the World Confederation of General Zionists or the World Union of General Zionists. The former is headed by Mrs. Rose Halprin (a Past President of American Hadassah) and Dr. Israel Goldstein (Chairman of the Keren Hayesod with Mr. Kalman Sultanik as Executive Vice-Chairman of the Union. The Union is chaired by Dr. Emanuel Neumann (Chairman, American Section, Jewish Agency) and Jacques Torczyner (Chairman of the Board, American Zionist Federation) with Mr. Rachmiel Wirnik as Executive Director.

Other members of the ZOC Affiliation Committee include: Julius Hayman, Max Goody, Max Forman, Joseph Shocter, Q.C. (with Mr. Sam Kaplan of Vancouver as substitute member for the West) and the President Daniel Monson, and Dr. George Liban, Executive Vice-President as ex-officio members.

●

ONEG SHABBAT

To revitalize a long standing Jewish tradition, the Harvey Golden Institute of Jewish Studies at the Saidye Bronfman Center of the YM-YWHA and NHS will be presenting a series of Oneg Shabbat. The Jewish tradition for many years has been to gather together on a Friday night to hold friendly discussions and learning experiences. In keeping with this tradition of the HGI of JS will provide the pleasant surroundings of the beautiful Theater of the Saidye Bronfman Center as a location to discuss and dwell upon crucial themes of contemporary life which vitally affect all Jews and human beings living in these revolutionary times.

The format for the Oneg Shabbat will be an address by a prominent individual in the field of discussion who will present "food for thought" to be followed by public discussions. For those who wish to continue discussing the subject and enlarging the scope for their interest, a seminar and lecture course will be offered by the Institute as a follow-up to each Oneg Shabbat.

The program will get underway at 8:30 p.m. and the chairman for the evening will be Dr. Zalman Amit.

Programs will be held January 8, January 22, February 5, and at other dates to be announced.

GORDON BROWN HEADS UNITED ISRAEL APPEAL. – Gordon Brown of Montreal has been unanimously elected President of the United Israel Appeal of Canada Inc. Mr. Brown succeeds Jacob M. Lowy, who recently retired as President.

Mr. Brown's election was confirmed at a Meeting of the Board of Directors of the United Israel Appeal on December 10, 1970.

Mr. Brown first ventured into Jewish communal service fundraising in 1929 when the building fund drive was launched for the Montreal Jewish General Hospital. Since then, he has played a key role in virtually every capital funds campaign for a community agency and in the annual Combined Jewish Appeal Campaigns. In 1961, he served as General Chairman of the Montreal Joint Campaign.

Since the inception of the United Israel Appeal of Canada Inc. Mr. Brown has been a key leader, and prior to his election as President, served as a National Vice-President from the Eastern Region.

Mr. Brown's interest in Jewish affairs has not been limited to the Canadian scene. He has journeyed more than a score of times to Israel and continues to serve on international bodies concerned about the welfare of Jews in the New World and the Old. He is recognized universally as one of Canada's outstanding Jewish leaders.

MIZRACHI ZIONIST STUDENTS

Mr. Mendy Dalfen

A new organization for students and singles, 18 years and over, was founded in November, 1970 in Montreal and Toronto under the auspices of the Mizrachi-Hapoel Hamizrachi Organization of Canada.

These groups, known as the Mishmeret Hatzeira-Mizrachi Zionist Student Organization, are part of a world movement with headquarters in Jerusalem and branches throughout most of the countries of the world. This Organization includes in its ranks an age group which now enables the Mizrachi Zionist Movement to serve as a socio-cultural and ideological home for men and women of all ages through Bnei Akiva, Mismeret, Young Mizrachi Association and the Adult Movement.

At the first general meeting of the Montreal Organization, Mr. Mendy Dalfen, a young executive and dedicated Mizrachi Zionist, was elected president. The organizer is Mr. Pesach Berkovitz, shaliach-teacher from Israel.

In Toronto, the Mishmeret was organized by Mr. Avshalom Giraffe, shaliach-teacher from Israel. The founding general meeting took place at a Melave Malke on December 19th.

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EXOTIC KOSHER COOKING WEST INDIAN STYLE

SINCE the Sephardi merchants came to the West Indies centuries ago there have always been Jews in the area and sizeable communities still live in the Caribbean, especially in Jamaica and St Thomas in the US Virgin Islands. However, although residents may have supplies of kosher meat, these are not normally available to visitors, and hotels with kosher menus are confined to larger resorts frequented by Americans.

Food, however, need not be a problem even on more remote islands. The type of accommodation known as "efficiency apartments"—a room or cottage with kitchenette plus normal hotel restaurant—is found everywhere, offering delightful freedom from meal-time routine and the opportunity to try local products. This way you avoid an agonising wait for breakfast (Caribbean service tends to be casual), you may have lunch when you tire of the beach, and dinner can be solitary or sociable as the mood dictates.

It is amusing to cater for oneself, shopping in markets alive with colour and local humour, and rewarding to cook fish which lashed on the line an hour before. Women, baskets on heads, bring fruit and vegetables to the door. Rice is the local diet, superbly prepared by islanders, but hotels have the idea that visitors want exactly what they eat at home. If you show some interest delicious local specialities often appear, incorporating rice with eggs, fish, vegetables or bananas.

Vegetables may be unfamiliar, their names vary from island to island. Tannia, a root used for fritters and soup, is also called eddo or coco (not to be confused with chocho which is also called christopheue!). Melongeue is our familiar aubergine, also called garden egg. Yams mashed and replaced in their skins, resemble outsized potatoes, while sweet potatoes — candied with brown sugar and orange peel— go well with fish. Callaloo tastes like spinach, making a wonderful *soufflé*.

Cottages are usually supplied with a cook and local people know all about fish, fresh from the sea with a wedge of lime. There are a wide variety to chose from and just as many succulent, Caribbean recipes, for the visitor to discover and enjoy.

Banana dishes are endless. They will certainly appear baked and aflame with rum before a week is out. There is banana bread and foo-foo, a banana dumpling for soup. A standby for unexpected guests is rice with eggs and bananas. Coconut is used for candy, coconut cream for innumerable drinks—just stand clear when a boy shins up a palm tree to throw down a supply! Coconut cream is simple to make by squeezing grated coconut through muslin until the thick white cream appears. As it can be made from dessicated coconut it could be useful at home following a meat course.

Never buy apples or grapes in the Caribbean: they are imported, expensive and less good than at home. Go for pawpaw, sapodillas or soursop which makes a refreshing drink or ice-cream. Star-apples mixed with orange make "Matrimony," a Jamaican dessert, and in spring the mango season begins. Late holidaymakers find those superb Julie and Bombay varieties are ripe. The saying "Mango time, pot bottom turn up" means turn the pot upside down, no need to cook while there are mangoes.

The more mountainous the island, the better the produce. The Windwards are famous for bananas and limes, Dominica for an abundance of everything. Flat coral islands may be short of produce and not all have a good milk supply. But forget about roast beef and the foods of home, try Escovitch fish from Jamaica, coo-coo, okra and cornmeal from Barbados, or duckanoo which is sweet potato with raisins and spice.

HUMAN RELATIONS

MOTHER'S LAW

DR. ROSE N. FRANZBLAU

QUESTION: I am 24, married when I was a college senior, and have a 6-month-old baby.

We have the opportunity to buy a house, convenient to where my husband works, but an hour's drive from my mother's home. We now live in a 3 1/2-room apartment, 20 minutes away. We do most of the visiting. She still lives in the house where I was born, and her sister, brother and mother live close by.

Since we took her to see the house, she doesn't call us. When I call, the conversation is strained. Nothing is mentioned about the house, though she promised to help with such a purchase.

Her reaction is causing conflict between my husband and myself. We are going to make the move regardless of her attitude. I would like her to share our happiness.

My mother, 50, a college graduate, was widowed when I was 14. My younger sister, whom she favors, attends college and lives at home. Of late, mother has been making disparaging remarks about my husband, who is a wonderful man and an excellent provider. She also commented before the house episode, that if I didn't conform to her way of thinking, she would eliminate me from her will. My father was very successful and mother is wealthy.

ANSWER: Parents sometimes use the giving or withholding of money as a means of control. To the children it says that despite all the mother's assets, she still feels very poor. What they are given is not to satisfy their needs, but the parent's need to feel important, and stay in control.

You may not have rebelled during the usual adolescent rebellion period because your father died at that time. You were so hurt and frightened by this loss, and felt so sorry for your mother that you gave in to her wishes. This could have been both out of concern for yourself.

When you married in your senior year she may have wondered why you didn't wait to graduate, and whether this was your way of running away from her. Now that you are contemplating moving away geographically, even though the distance is not too much greater, she may be comparing you with your younger sister, and feeling less guilty for having favored her. At the age of 20, she is still living at home, keeping your mother company, and is not contemplating marriage.

The snide, disparaging remarks your mother makes about your husband are her way of blaming him, and not you for the move.

It puts you on the spot when your mother behaves the way she does and your husband criticizes her for it. Even though he is right, you, as a loyal daughter, don't like to hear him talking against your mother make disparaging remarks about your husband. Perhaps, too, you feel that if she kept her promise about helping you to buy a house, you could afford to buy one closer to her.

* * *

Perhaps the time has come for you to talk things out face to face with your mother, and not over the telephone. You can give her your reasons for considering this house.

If they are true and sincere ones, it should not be too hard to present them. You should listen to her with respect and not with anger or hurt, and if some of her objections are based in reality, you and your husband should reconsider the whole proposition.

The final decision must, of course, be made by you and your husband. When you both show the strength to do this, it will contribute to your mother's happiness. In this independence, she will see a true love for her, which is not based on what you can get from her.

GO SOUTH, GIRLS

by Ruthie

In a key city in the States, there is, of all things, a shortage of *rebbetzins* (rabbis' wives). Believe it or not, there is a clique of bachelor-rabbis who can't find wives.

This bit is difficult to digest. The first thing that comes to mind is: maybe there's something wrong with the individual. After all, girls are not like men; they don't demand the impossible. He needn't be an Adonis. It doesn't matter if he's perhaps an inch shorter than she, or if his ears protrude a little, or if he can't dance. If he's of sound character, makes a good living, has a bright future —then he can become a real heart throb.

Still, there actually could be a place under the sun where the number of males exceeds that of the female. So I perform my *mitzvah* (good deed) for the day by letting you maidens know.

* * *

The life of a *rebbetzin* can be very exciting. First of all, the position itself carries distinction. A rabbi's wife automatically becomes the leader in her community. When the girls need advice — which butcher is extra kosher, is there really such a thing as *pareve* (neutral) milk — they come to her. And if she's smart and doesn't assume too much, she sends them to the Rabbi.

Then, of course, she always must be a fashion plate. For if she does represent her ladies, it would be a shame for her to look dowdy. Also, living more or less in a gold fish bowl, her home must be well furnished and meticulous. She never knows who may walk in at any hour.

Also, today a rebbetzin is a real helpmate. Usually she teaches. And in some capacity she serves on innumerable committees. Her social life is complete. So naturally she has help at home. Girls, it's a ball.

* * *

On the other hand, however, it isn't exactly the life of Riley. I know one *rebbetzin* who was reluctant to buy anything for her home. She always claimed there was a spy in her husband's congregation. Whenever a particular person visited her, she never failed to take back stories. Once there was a furor because this *rebbetzin* bought new draperies. Since the *shool* was always in the red, the women figured: maybe we should cut the rabbi's salary? If the *rebbetzin* can afford to buy new things, he's getting too much.

My friend was always dead tired. But, rain or shine, she went to *shool* every Shabbos. God forbid if she wasn't there to see just how much refreshments the sisterhood doled out to the junior congregation.

* * *

But please don't be discouraged, girls. Everyone has his ups and downs. And a rabbi certainly needs someone to provide him with a life of normalcy. Never mind if he's dedicated to the public, if he never eats dinner on time, if he sees the kids only on Shabbos, if the whole world consults him without a by-your-leave, if, when it's your anniversary and you want to celebrate, he has to make a eulogy — never mind anything. If you love him, the world's all right.

(Copyright North American Press)

BLUE BOXES IN JAPAN

Tokyo, (JCNS). - The familiar blue boxes of the Jewish National Fund are now, for the first time, becoming a familiar feature of Jewish homes in Japan after talks between Australian and New Zealand JNF officials and Rabbi Marvin Tokayer, Tokyo's communal rabbi.

The Japanese community numbers about 800.

Recipe for the week

haddock yen tah a la hanukah

(from the Chinese-Kosher Cookbook)

This Chinese-style main course is truly a meichel, whatever language you speak and is absolutely accompanied by latkes.

6 mushrooms
1 lb. haddock filet
1 tablespoon cornstarch
2 tablespoons oil
1 minced garlic clove
2 nice scallions
1/2 can bamboo shoots
1 tablespoon vinegar
4 tablespoons sherry
A few pinches of salt

First you'll take the mushrooms and cut them in hunks. Now, the fish you'll cut into pieces about an inch or two square and spinrkle on the cornstarch all over. Then in a frying pan you'll heat the oil and put in the garlic and fry for a minute. Next put in the fish and saute for two or three more minutes. Take out the fish from the pan and put aside for a while. Add to the pan the scallions chopped, the bamboo shoots, the mushrooms, the vinegar, sherry and salt. Cook this for a couple minutes, you shouldn't forget to stir. Now you can add a half teaspoon cornstarch mixed in with a little water and then the fish and cook for about two or three minutes. If your neighbor comes to your door to ask what's cooking, invite the Yen Tah in for dinner.

* YEN TAH - a free-lance social worker.

TORONTO WOMEN'S NEWS

CLANTON PARK SISTERHOOD

Clanton Park Sisterhood recently held its pre-Chanukah meeting. Mrs. Z. Kuperstein read the minutes. Mrs. Ruth Lister, president, introduced the guest speaker, Mrs. Y. Witty, who gave two readings by Nudelman in Yiddish. These were much enjoyed by everyone.

Mrs. S. Weil and Mrs. E. Davids were lauded for their fine work in sending clothing parcels to Israel.

Mr. Lou Korzen, auctioneer, was successful in selling all the surprise packages brought by the members. His usual good humor prevailed.

The chocolate money trees made by Mrs. S. Janowski and Mrs. M. Feldman used as center pieces added much to the Chanukah decor. They were given away for door prizes and won by Mrs. S. Edell, Mrs. M. Feldman, Mrs. A. Figdor, Mrs. E. Davids, Mrs. S. Kaplan, Mrs. Z. Kuperstein, Mrs. C. Rekant, Mrs. S. Weil, Mrs. Y. Witty, and Mrs. R. Wohlgelernter.

Mrs. M. Marmer won the Simcha cake. Refreshments were served by Mesdames Kaplan, Kipper and Korzen.

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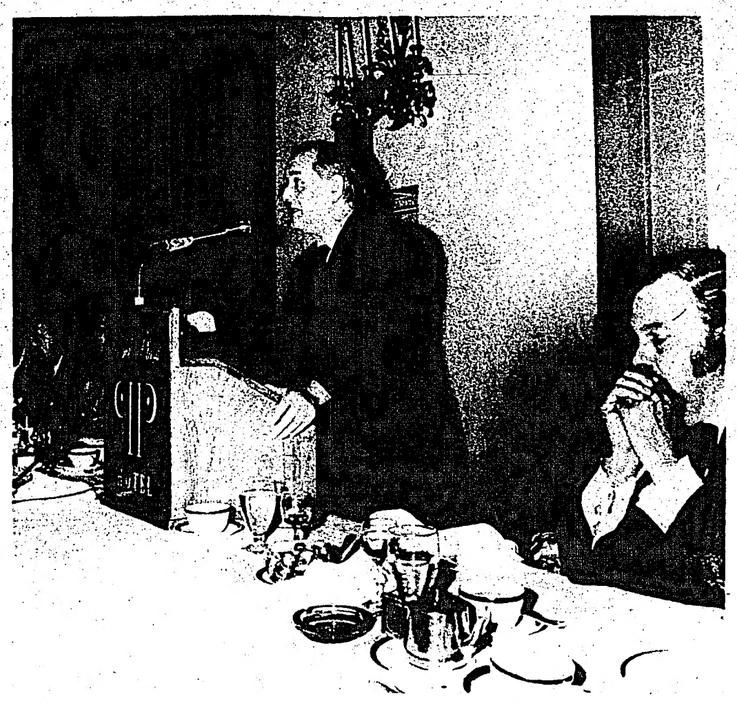
DISTINGUISHED GUESTS.—Dr. Ralph Halbert, Regional Chairman of the Canadian Friends of the Hebrew University, chaired the Toronto Chapter Annual Dinner Meeting held at the Park Plaza Hotel.

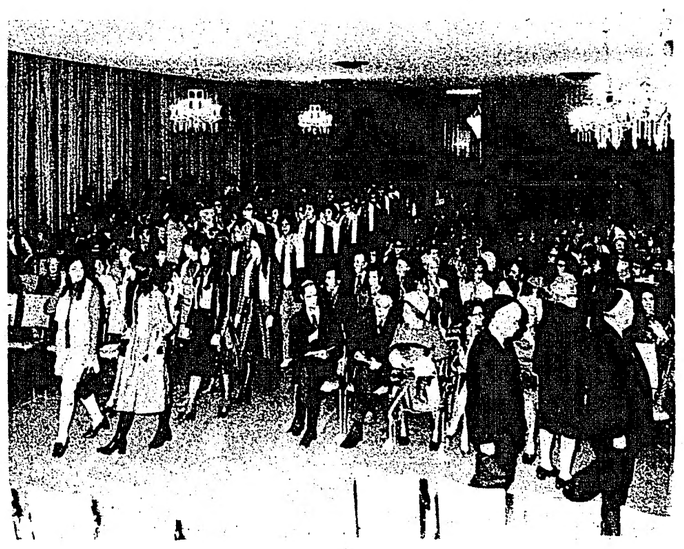
Head table guests are (left to right) Rabbi Arthur Bielfeld of Temple Emanu-El; Mrs. Aba Gefen; Bernard Cherrick, Vice-President of the Hebrew University; Mrs. Ralph Halbert; Avraham Harman, Hebrew University President; Dr. Ralph Halbert; Allan Bronfman, National President, Canadian Friends of the Hebrew University; Albert J. Latner, newly-installed Toronto chapter President; Dr. Alec Lerner, Deputy Chairman of the University's Board of Governors; Dr. Aba Gefen, Israel's Consul General in Toronto; Mrs. Albert J. Latner.



HEBREW UNIVERSITY PRESIDENT AT DINNER MEETING.—The Annual Dinner Meeting of the Toronto Chapter, Canadian Friends of the Hebrew University and Ontario Regional Conference were recently held in Toronto. Attending were leading personalities from the Hebrew University who addressed both functions on the role of the University in serving Israel and the Jewish people.

Mr. Avraham Harman, President of the Hebrew University is shown addressing the Dinner Meeting with Albert J. Latner, recently installed President of the Toronto Chapter, at left.

RABBI OF THE HIPPIES.—Rabbi David Grossman of Migdal Haemek, Israel surrounded by many of the young immigrants whose lives he's helped change. Next week Rabbi Grossmann will visit Toronto as part of his current North American tour. For the fascinating story on the work of this remarkable young rabbi, see next week's issue of the Canadian Jewish News.



GRADUATION EXERCISES OF THE COMMUNITY HEBREW ACADEMY AND JUNIOR DAY HIGH SCHOOL OF ASSOCIATED.—On the right is the processional with the graduating students entering the auditorium. Thirty-two students completed grade 13, of a combined program in intensive Hebrew and general studies, while 68 students graduated from the Junior Day High School. All graduates of the academy are now enrolled at one of the following universities: University of Toronto, York University, Hebrew University of Jerusalem and Yeshiva University, New York. On stage are prominent community leaders, educators and staff.

A special notice to Tenants and Landlords

Tenants in apartment buildings should receive a cash payment from their landlords this month under the terms of the Government of Ontario's Residential Property Tax Reduction Program.

The payments are designed to ease the burden of municipal and education taxes on tenants and homeowners. In effect, the Province is paying part of the property taxes for each eligible house and apartment.

If you are a tenant, you should receive your tax rebate from your present landlord on or before December 31, 1970. Tenants who have occupied their present premises for less than a full year should receive a pro-rated rebate equal to one-twelfth of the total reduction for each month's tenancy.

Tenants who moved out of their premises earlier in the year should have also received a pro-rated payment within 30 days of moving. If you have not received this rebate, contact your previous landlord.

Tenants of flats or basement apartments in houses may not qualify because the premises they rent are not separately assessed. For example, roomers are not eligible. If you are unsure of your status or eligibility, contact your municipal tax office.

Elderly people eligible for the Residential Property Tax Reduction payment as tenants of separately assessed dwellings may also have received benefits under the Government of Ontario's 1970 program of Tax Assistance for the Elderly. (Those entitled to the Federal Guaranteed Income Supplement).

The Municipal Subsidies Branch is available to help landlords and tenants with any problems concerning the program, including those pertaining to the payment of the rebate. Telephone Toronto (416) 363-7501 or write:

Municipal Subsidies Branch
Department of Municipal Affairs
801 Bay Street,
Toronto 5, Ontario

Pamphlets outlining details of the plan are available upon request.

THE RESIDENTIAL PROPERTY TAX REDUCTION ACT (1968)
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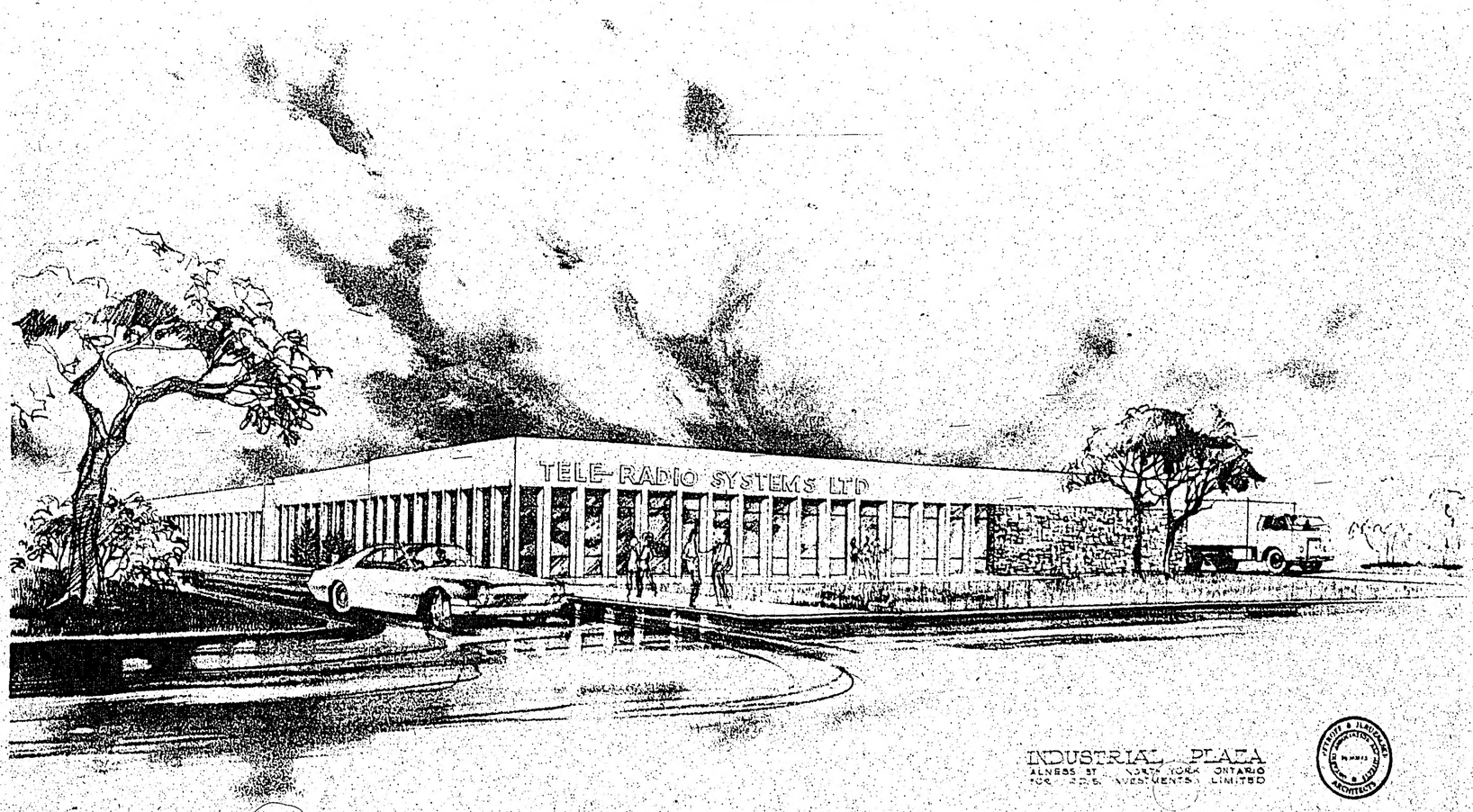

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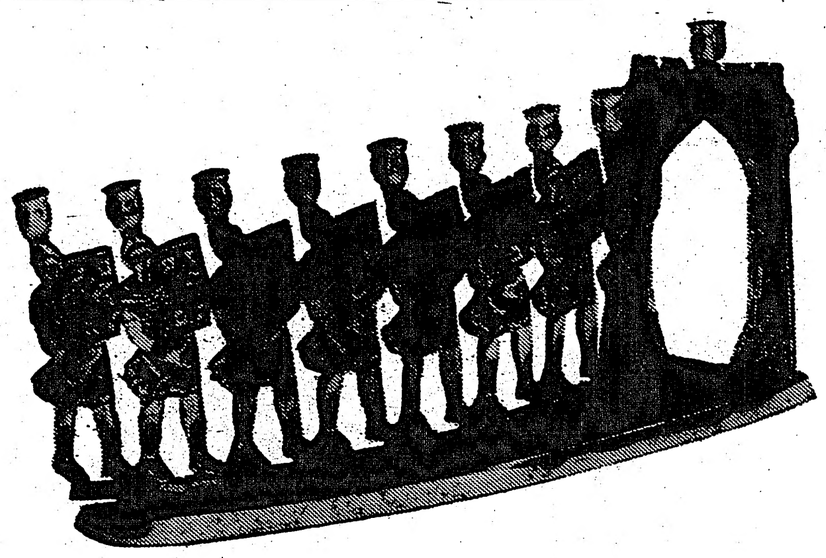

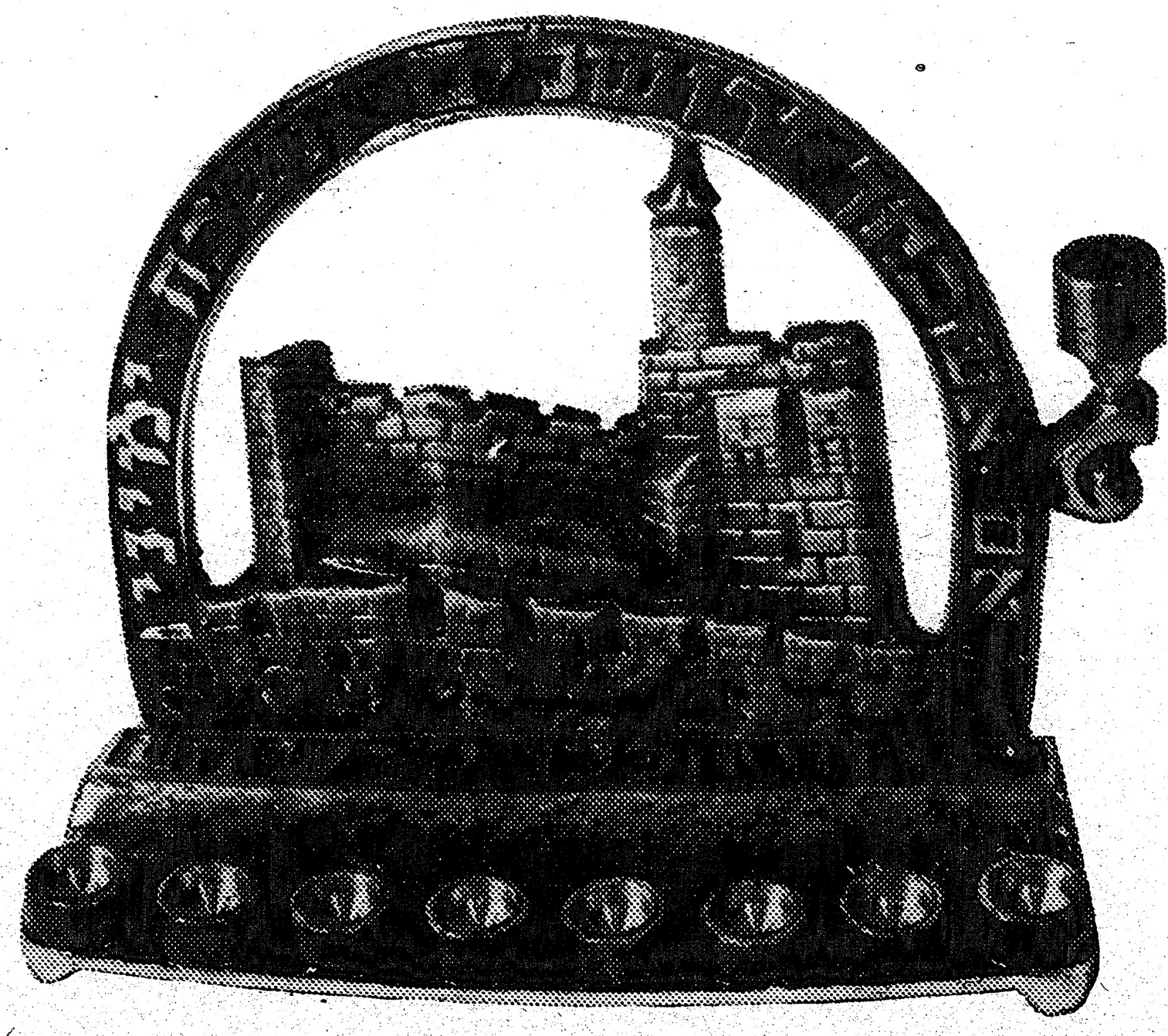

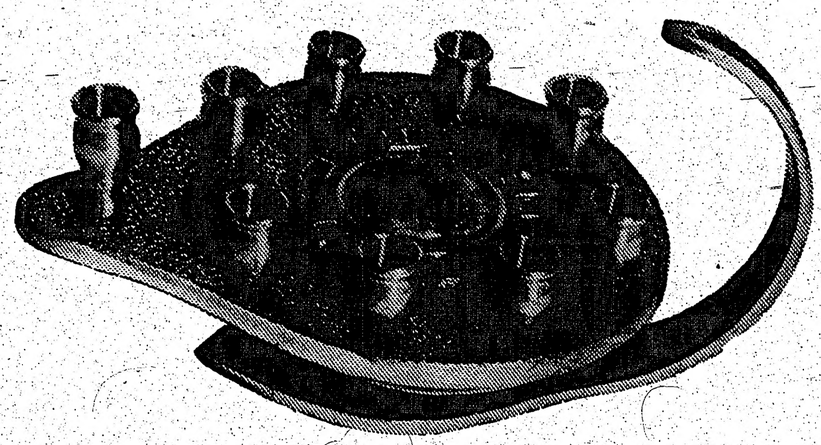

FEATURES ● STORIES ● GREETINGS

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A CHANUKAH TALE

in very free translation

T'was the first eve of Chanukah,
In their new kleidels
The young girls all twirled with excitement
Like dreidels.

The houses were spotless
As though for a kallah,
From far down the lane
You could smell fresh-baked challah.

The shops were all closing,
As each Mom and Tatke
Hurried home with ingredients,
For a prime latke.

Avi closed all his schoolbooks,
And on his bright ponim
Broke a smile that could melt
The most hard-hearted sonim.

He ran right straight home
And found sitting there bayde
In their holiday clothes,
His dear Bubbe and Zayde.

With parents, grandparents
And assorted lantzman
They prayed, ate, shpilt the dreidel
And freilach gie tantzen.

And then when the evening grew late
Avi yawned and went shlofen,
And in excited dreamland
His thoughts but gie luffen

To Mattathias, his seven brave sons
Who had such great chutzpah
Defied Antiochus
who almost got away
By the seat of his touches.

Avi dreamed he was with them,
Warmed by the fire,
In hills around Modin
Fighting for what was tyer.

They fought in the woods,
Long and hard un kup draying,
They helped free our people
By hard work and praying.

Avi knew Antiochus
Was such a schlemiel,
When the tyrant was beaten
How he danced a reel!

When the oil in the eternal lamp
Stayed on fire
The brave fighters said,
"G-t is to us zeir tier"

We must always do
All that meer kennen,
And our Chanukah lights,
They always will brennen.

Avi woke from his dream
He cried, "Oy gevalt,
In the forest, the hills,
It was ever so kalt.

But I'm here in my bed,
Warm, so why am I kvetching?
Wonder where I have been
Why my socks they aren't metching."

Then he knew he'd been dreaming
His kup was tzudreit;
He said, "I'm tzutummelet."
But just a moment, just wait . . .

Sitting there on his chair
And topped by a dreidel
Was a pile of hot latkes
Next to a bagel

With a note from the Macabees,
Avi smiled wide with chein
"A great miracle happened here"
It could happen again.

✡

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Miraculously, the lamp burned for eight days. Every year at Chanukah the lights burn again, and the miracle is relived in the hearts of Jewish people throughout the world.

a happy holiday!

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TOURISM IN ISRAEL

Although tourism shows rise of 7% in the period January - October, as against 1969 figures, there was a marked decrease in October when 26,000 tourists came to Israel as against 31,600 in same period 1969. Tourism circles attribute decline to the mass hijackings in September as well as incidence of cholera in the Middle East and other areas.

NEW HIGHWAY

A new highway has been completed connecting Eilat with Sharm e Sheikh. With due regard to the high sum expended on this highway, transport authorities are contemplating introducing toll charges, which would be the first in Israel.

The Dan Hotel corporation has announced plans for the enlarging of the Dan Carmel in Haifa, and the Jerusalem King David. A motel next to the Accadia is also planned. Total investment in this program is around $10 million.

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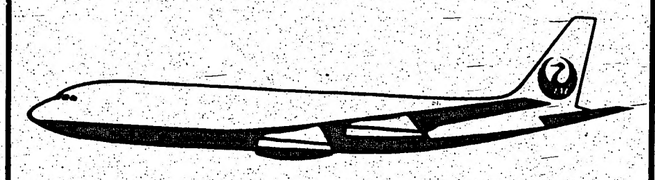

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The backwoods syndrome:

CANADIAN WRITING COMES OF AGE

By Douglas Hill

"To be a Jew and a Canadian," Mordecai Richler has written, "is to emerge from the ghetto twice, for self-conscious Canadians, like some touchy Jews, tend to contemplate the world through a wrong-ended telescope."

I am no expert on Jewish touchiness, but I can vouch for Canadian self-consciousness, even self-disparagement, about Canadian achievements. And it must be the starting point for a look at any Canadian writers, whatever their origins.

The ailment has been variously diagnosed. Canada, theorists say, suffers from a sense of its own unimportance in the world—having traded the apron strings of political dependence on Britain for the shackles of economic dependence on the US.

Or, they say, the nation's brief past combines with the French-English dichotomy and all the other unassimilated ethnic groups to inhibit the evolution of a recognisable national character.

Add to that the intellectual's awareness of his country's puritanism, philistinism and commercialism, and the result is a prevailing tone—among writers and artists and pundits—of a dour, self-deprecatory irony.

This amalgam of attitudes can be gathered up under the term the "Backwoods Syndrome." It may be common to all ex-colonial emergent nations. But it has meant, among other things, that no one took Canadian artists seriously—not even the artists themselves.

Richler, again, speaks of his youthful unwillingness to be taken for "that pathetic provincial, the Canadian writer."

But it seems to me that the place has become a little less self-conscious, of late. As if it has begun to come into its own, come of age—a development exhibited in the success of Expo '67, but more lastingly in something of a nascent cultural explosion.

This development has not materialised from nothingness. Canadian artists have for years fought an exhausting war of attrition—against indifference abroad and outright antipathy at home. (It is a mark of the "Backwoods Syndrome" that artists of any kind should be suspect, even despised, in their own back yards.)

In the past few years, though, these warriors have got a scent of victory. Today, in terms of literature, there are writers with international reputations, writing into and out of the Canadian experience yet still able to be taken seriously in the world.

And a striking proportion of them are Jews. This fact may be no more than a statistical oddity. It certainly cannot be explained by the notion that Canadian-Jewish writers have a ready-made international market of Jewish readers, to help them out of parochialism.

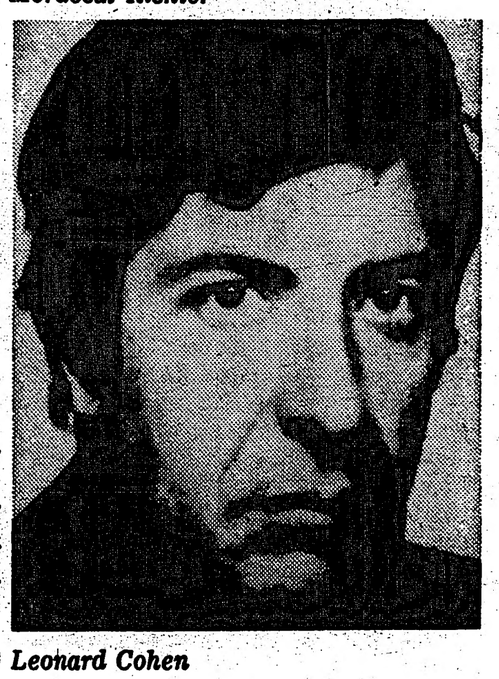
Writers like Mordecai Richler do not tailor their works to a Jewish readership. Like Roth or Malamud, their reputations cut across all social divisions.

And, for that matter, they probably offend as many Jewish readers as they please. Richler, for instance, is no "tormented, antisemite Jew" (as a poem by Dannie Abse puts it); but his "Apprenticeship of Duddy Kravitz" makes no concessions to Jewish sensitivities.

It is a bitter tragi-comedy about a vicious young Montreal entrepreneur who doesn't quite make it. Nor is the Jewish sub-theme in his satire "Cocksure" calculated to please. It shows, in extravagant caricature, the results of some over-balanced, over reacting "pro-semitism" among trendy non-Jewish liberals.

Anyway, Richler has been among the leaders of Canada's break-out from the literary backwoods not because he is a Jewish writer, but because he is a very good writer—a sardonic satirist who spares no one in his chronicles of modern absurdity and venality.

Mordecai Richler



Leonard Cohen

But his most penetrating acids have always been reserved for Canada, as in "The Incomparable Atuk"—and, of course, in his superlative journalism.

Similarly, Leonard Cohen has been taken to the bosom of millions mainly because of his talent, not his Jewishness. In all that hallucinogenic surrealism, that singing of doleful and inexplicable songs, Cohen is basically a mocker. He smashes icons, kicks sacred cows, bites the hands that buy his books.

He does not spare Jews any more than he spares antisemites: look at the mocking allusions to the "New Jew" in "Beautiful Losers." In fact, his attacks seem fairly indiscriminate, which may explain why he is a cult figure among the hordes of indiscriminately protesting young (and the fashion-conscious not-so-young).

Again, though, like Richler, Cohen reserves his most savage mockery for what remains of Canada's parochial stuffiness. Like Richler, too, he now lives much of the time out of the country.

So does another notable Jewish writer, Norman Levine, whose poetry and fiction has not gained him quite the reputation of Richler or Cohen—though it ought to, at least, and hopefully some day will.

Levine fought his share of the war against the "Backwoods Syndrome" with a piece of reportage called "Canada Made Me," a remarkable combination of sustained description and autobiography, detailing the nature of the country as it was when he crossed it in the 1950s. He found it fairly loathsome.

Whatever else Canada made him, it made him an expatriate. To know whether it still would, today, we need Levine—or someone of equal skills—to make that journey again.

(cont. on page 7)

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Jewish Rome

OLDEST JEWISH COMMUNITY IN THE DIASPORA

On September 20, 1870, breaking through the town walls near Michelangelo's Porta Pia, Italian troops stormed into Rome and made it the capital of unified Italy.

Advocates of papal rule over the 'eternal city' mourned, but others rejoiced. Certainly not lest among the latter were the town's Jews. To them the event meant the end of forcible confinement to the ghetto.

From Venice to Sicily, Italy preserves signs of Jewish life throughout the ages. But nowhere as much as in Rome will a Jewish traveller find such rich evidence of uninterrupted Jewish presence for nearly twenty-two centuries.

139 BCE is generally regarded by historians as the birth-date of the Rome Jewish community. This makes it the oldest Jewish settlement in the Diaspora. In that year Simon the Maccabee sent a delegation to renew the friendship pact between Judaea and Rome. It was then that the first Jewish tradesmen and money-changers are believed to have settled in the capital city of the ancient world.

Their number increased considerably in 61 BCE, when Pompei sent many Jewish prisoners to Rome to be sold as slaves, and in CE 70 when Emperor Titus destroyed the Jewish State and dispersed its inhabitants.

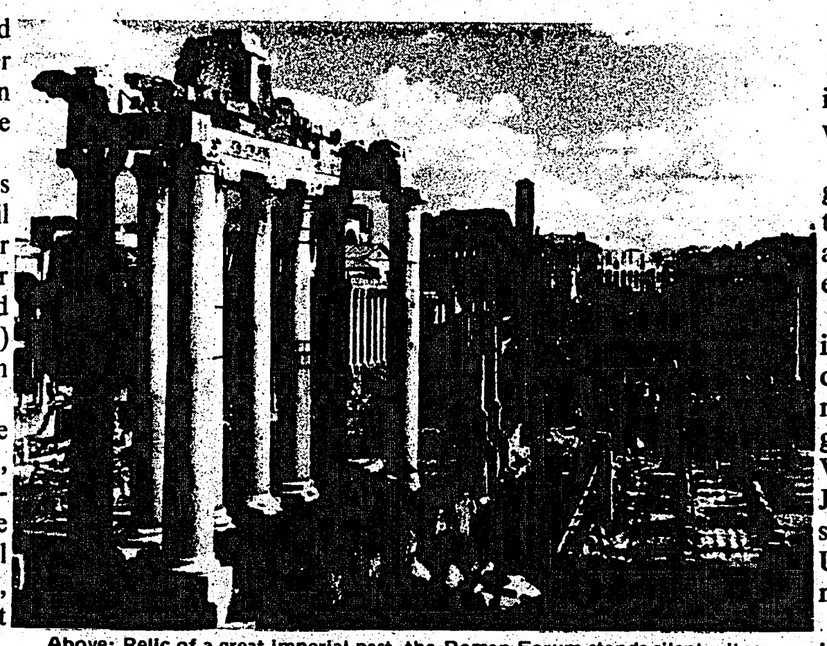
The earliest Jewish inhabitants are believed to have settled on the right bank of the Tiber (Trastevere), where the river is studded by the Isola Tiberina. Later, other groups settled along the Appian way, on the Esquilinus and the Aventinus hills.

In the Roman empire Jews enjoyed a certain degree of civil and religious freedom and their life flourished. Their number reached 40,000, grouped around ten or more communities (*collegia*) spread across the town, each with its synagogue and cemetery.

Four Jewish catacombs have been discovered along the Appian, Nomentana, Labicana and Portuense roads. Of the four the latter, which harboured the mortal remains of the Jews of Trastevere, is probably the most ancient Jewish cemetery so far discovered.

Visitors will be disappointed to learn that of the four catacombs, only that on the Appian way is accessible to the public, provided permission is obtained from the Vatican. Recent attempts by the Jewish community to gain jurisdiction over the Jewish catacombs have not been successful.

However, a large collection of gravestones found in the catacombs, most of them dating between the first and the sixth century CE, with Jewish symbols, and inscriptions in Greek, Latin and Hebrew, can be seen in the *sala judaica* at the Vatican museum. They provide precious documentation of the civil and religious life of the first Jewish settlers in Rome.



Above: Relic of a great imperial past, the Roman Forum stands silent witness of the power and glory of a vanished empire.

Near the Forum, epicentre of public life in ancient Rome, the Arch of Titus stands as a solemn and tragic reminder of the greatest Jewish defeat. For centuries Roman Jews believed it would bring bad luck for them to pass under the arch. But with the advent of the new Jewish State in 1948, the spell is supposed to be broken, and Jews feel quite safe passing under the arch to view the dramatic bas-reliefs.

The synagogue at Ostia Antica is a must for foreign visitors, who can stop to see it on their way to or from Rome's Fiumicino airport. Ostia was the port of imperial Rome, where all the food and other supplies from every part of the empire were landed. Because of its commercial importance it had always been assumed that Jews had probably settled there. However, it was only in 1961 that the discovery of a synagogue there confirmed the assumption.

It stood near the ancient shore, on the outskirts of the city. Besides the synagogue proper, it includes a series of other rooms containing a baking oven (probably for the preparation of matzot), a mikva, and a large room used either as a lecture room or as a resting-place for passing pilgrims.

Excavations show that one part of the building was constructed toward the end of the first century CE. At the beginning of the fourth century it was considerably enlarged and partially reconstructed in the form in which it has come down to us.

Standing proudly in the pink-gold, mellow Roman landscape, the remains of the old synagogue arouse in the Jewish visitor an emotion that is not easily forgotten.

Trastevere continued to be an important centre of Jewish life during the Middle Ages, as documented by a 13th-century synagogue located in the picturesque Via dell'Atleta, not far from the Jewish orphanage, the new Jewish schools and the offices of the Union of Italian Jewish Communities.

Just as the condition of Jews in ancient Rome depended on the degree of enlightenment and benevolence of the emperors, so in the Christian centuries it was at the mercy of the Popes. It was in 1555 that Pope Paul IV ordered the Jews into the ghetto.

The community had been spreading from the right to the left bank of the Tiber, particularly after the expulsion of the Jews from Spain in 1492, when refugees arrived in large numbers. It was then that the bridge of the 'Four Heads' linking the two river banks became known as *pons judaeorum* (*the Jews' bridge*).

With the establishment of the ghetto on the left bank, Jews lived for more than three centuries behind high walls and heavy gates kept closed from dusk to dawn.

(cont. on page 8)

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an exclusive report from Israel

HEBRON: CITY OF THE FATHERS AND THE SONS

"Hebron is the elder sister of Jerusalem", President of Israel, Zalman Shazar

Hebron has a special significance in the history of the Jewish nation, both in the distant and in the more recent past. To foreign politicians and statesmen it may be a mere name -- another town that is involved in the Arab-Jewish conflict. Not so for the Jewish people.

Hebron is the city of the forefathers. Here is where they were buried, but what is more -- here is where they lived. Hebron was the first place in which Abraham, the father of our nation, fixed his abode in this country. True, Abraham also sired Ismael, from whom the Arabs trace their ancestry, but there can hardly be any comparison between the significance of Abraham, Isaac and Jacob for the Jewish nation and of Ismael for the Arabs.

The continuity of Jewish settlement in Hebron was not disrupted even by the destruction of the Temple and the fall of Jerusalem. There has been a Jewish community in Hebron throughout the centuries. . .until 1929, when its Arab inhabitants, the putative offspring of Ismael, that wild ass of a man, fell upon the Jews living there and slaughtered them almost to the last man. This was no war, nor a massacre of hated, imperialist Zionists. The Jewish community of Hebron consisted entirely of pious, lawabiding, non-political Jews who were -- to their own misfortune -- not aligned with the new Zionist trends.

Practically all the inhabitants of Hebron took part in the slaughter and the subsequent looting, including many of the present notables and leaders.

NO VENGEANCE

It is hardly surprising that during the Six Day War the population of Hebron should have been seized by panic. They were convinced that the Jews would take revenge upon them. They expected, if not to be killed, at least to be deported and banished. And they knew that they deserved it. But they were cunning enough to know where our weakness lies. The mayor of the city, Ali Ja'abari, persuaded them to declare their submission to the Israeli forces without firing a single shot, in order not to give the Israel Army any excuse, in the heat of the battle, to demolish the city and oust its bloodstained inhabitants.

When the Israel soldiers came to the city, they behaved like perfect gentlemen. Jews are known for their quality of mercy, which in this case was strained to the fullest extent. No investigations were made into the past, and the assassins and murderers of 1929 and 1948 are still at liberty. The Jewish neighborhoods, the Jewish synagogue, the Jewish cemetery were all taken over by the assassins or their beneficiaries. Even the Cave of Machpelah, a site second in holiness only to the Temple, and for which Abraham had already paid an excessive price, was not restored to exclusive Jewish ownership. It was left in the hands of the Muslims, and the only innovation is that now Jews are at certain times also given access to it, which was formerly completely denied to them.

Normally one might assume that the population would be grateful for such unmerited leniency and would acknowledge this show of goodwill. Normally -- yes. But not here. True, the mayor who negotiated the truce, is considered an Arab moderate. This, however, means no more than that he is a crafty fox and a practiced hypocrite. Firmly ensconced in his office, as absolute ruler of Hebron and the vicinity, this "moderate" has done nothing to prevent numerous acts of terror against Jews, tourists, and pious pilgrims to the Cave of Machpelah.

THE FOLLY OF HESITANCY

Three years ago Mayor Ja'abari was sure that the "Yahud" were coming back to Hebron. Now, to his great astonishment, he is beginning to realize that virtually nothing has happened.

The Israel Army while keeping law and order, is not acting as a liberator but as a temporary caretaker or custodian. And the young Arabs are watching and drawing the logical conclusion -- to join the El Fatah.

The situation would be exactly the same as in Nablus, ancient Shechem, which is completely "judenrein" and is dominated by hostile, rebellious elements, were it not for a group of religious Jews who first went to Hebron some two years ago to celebrate Passover, the Feast of Liberation, in the city of the forefathers, and have since then refused to leave. There are about a hundred and twenty of them -- men, women and children.

The Arabs showed no opposition whatsoever. They expected the Jews to come and settle. Had the Jewish authorities right away intervened to set up a Jewish city of Hebron, somewhat like the Jewish town of Upper Nazareth next to the Christian-Arab Nazareth in the Galilee, there would by now be a flourishing Jewish community there.

No one would have dared to deny us the right to settle in a place which is ours by heritage, by right and by blood.

But various factors, mainly the Foreign Office with the backing of the old and the new Left, prevented this timely step.

And now, two years later, the Government finds itself in the position where, having finally decided to establish a settlement of 250 Jewish families in Hebron, it is opposed by an Arab population that has sufficiently recovered from the shock of its defeat to protest publicly against this decision. This is hardly surprising, for nobody can expect the Arabs to be saintlier than the Pope. If the Israeli Foreign Minister is opposed to Jews settling in Hebron, should they be the ones to welcome them?

Hebron is not only a historic keystone. As the center of Judea, it dominates the entire central mountain range to the south of Jerusalem. It is essential for our defence. Moreover, anyone who is lightly willing to give up Hebron, is certainly willing to give up Nablus. This means the loss of the entire central mountain range, again leaving Jerusalem isolated, and con-

(cont. on page 10)

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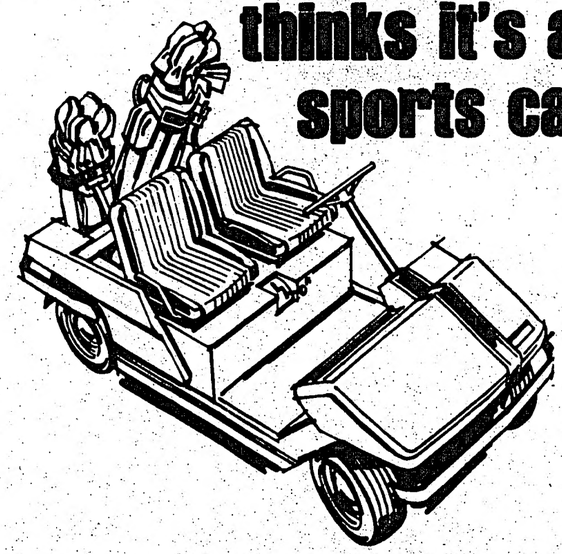

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CANADIAN WRITING COMES OF AGE

(cont. from page 4)

Artistic maquis

But not only the expatriates have lifted Canadian writing into the major leagues. Other writers stayed at home, operating a kind of artistic *maquis*. And, again, many of them are Jews. One of our Grand Old Authors—perhaps our grandest—is A. M. Klein, poet, lawyer, scholar, whose first book of poems was entitled "Hath Not a Jew." . . .

In the 1940s he wrote movingly against an evil that appalled him doubly, as a Canadian and as a Jew, in his "Hitleriad."

Men like Klein fought to keep Canada's eyes open, to keep some cultural and ethical values defined, in times when such clarity and definition were priceless.

There were others, through the doldrums of the '50s and into the sticky '60s, who were aware of the world outside even if it largely ignored them. Eli Mandel did what he could as poet, editor, anthologist, tireless encourager. He would have been lionised anywhere else in the world for the delicate orchestrations of his "Fuseli Poems" (1960).

And Phyllis Gotlieb had three strikes against her—as a Canadian, a Jew and a woman—but won out with her wry, edgy poems about urban life and a science-fiction novel that is bound to become a classic of that genre.

But of all the battlers against apathy and antipathy in Canadian cultural life, for me one name is paramount—Irving Layton, born Lazarowich in Rumania, an infant immigrant to Canada, an *enfant terrible* ever since.

A scourge of hypocrisy, of parochialism, of anxious, smug, dull, pious, self-conscious Canadian respectability, Layton took upon himself the task of making Canada aware of its poets and authors—simply by shouting at the philistines and puritans so loudly, shockingly, articulately and consistently that they gave up. (Now, presumably, he is shouting at the pretentious artiness that has in many instances supplanted the old-style honest philistinism.)

If there is a new wave in Canadian writing today, it owes much of its existence to Layton—a Canute in reverse, calling up the tide and riding its crest. Not that he led any activist movement. He is a loner who probably just wanted to clear his own area a little, and never stopped swinging.

He reminds me sometimes of Mailer, though both might deny the resemblance. But both are great disturbers; both are highly skilled artists, adept at seeming casual and spontaneous; both are honest and courageous and widely misunderstood.

Love of conflict

It's all there in Layton—the anger, the love of conflict, the awareness of human ugliness and cruelty and evil, the uninhibited celebration of love and sex and life.

And, yes, a case might be made out that all these elements have been refined in the fact that he is a Jew in WASP (White Anglo-Saxon Protestant) Canada, and a poet in commercialised, philistine Canada. Richler, Levine and the others were tempered in those same fires.

And that means, remember, that they were tempered twice. Emerging from a social and racial ghetto, they found no hardship within (as it used to be) the literary ghetto. They were skilled in the use of the sharpest weapons: note that most of the writers I have mentioned are satirist, ironists, acid commentators on the world around them.

Of course, these are not exclusively Jewish weapons. But it seems obvious that in the North American ethos—as it has been for years, and in places still is—they are wielded especially well by Jews.

Such writers found themselves in the front lines of the war, localised but important, to bring Canadian writing into its own. The French-Canadian (minority) writers fought a separate battle, well and bravely, in their own language. In English, the Jewish writers formed an indispensable spearhead.

Canada, today less self-conscious, less provincial, less prone to the "Backwood Syndrome," owes them much.

Peaceful Coexistence by Mark Segal

GEFILTE FISH WITH HUMOUS

"Could you direct me to the Jewish quarter of Tel Aviv" -- may be a standard joke told of American tourists' innocence abroad, but it also reflects the shock of the visitor confronted by the reality of Israel. It is topped by the exclamation, "Don't tell me all these people are Jewish"?, which one still hears, more often than not in accents redolent of Brooklyn and Miami. For the encounter with Israel must shake one out of stereotype notions which so comfortably cushion the mind.

The leggy blonde in the ravishing bikini should not be addressed in Danish, nor the olive-skinned youngster in Japanese -- they are both sabras and the end-products of 2,000 years of Jewish history.

But, one is asked by Howard (born Harry), just flown in from Birmingham on waves of Powellism, "Isn't there a color problem in Israel?" One Israeli's reaction was: "The only color problem I know of is whether my wife will use a green or a black eye-liner to go with the new dress she has put me in debt for." But Howard, grumbling about the tea in Israel, persists: "Surely all these immigrants will never integrate. All right they're all Jews, but how can people from the West mingle with Orientals?"

I wondered. Does it all come down to the perennial Jewish question can gefilte fish co-exist with humous?

So I told Howard how, back in dear old Manchester, in the days when the Irwell was a river and not a sewage dump, my grandmother, a very dignified lady very conscious of her affinity to a line of great Chasidic rabbis, refused at first to allow my parents to wed. When my mother asked for her reason she said, Ober ehr ist nicht a landsman. Ehr ist a fremder. (But he's not one of us; he's a foreigner). Our booba objected to his kind of Yiddish. He came from Latvia, while her family were from Russian Poland.

(cont. on page 9)

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OLDEST JEWISH COMMUNITY IN THE DIASPORA

(cont. from page 5)

The conditions they lived under prompted a liberal writer of the *risorgimento*, Massimo d'Azeglio, to write about the ghetto in 1848: 'Near the bridge of the Four Heads there is a quarter, or rather a shapeless heap of hovels . . . where a population of 3,900 souls is crammed into an area which can barely hold half of them . . .'

While Jews eked out a meagre existence in humiliating isolation, great artists of the Renaissance sought inspiration in the glorious past of these same Jews. Jewish visitors should not fail to see Michelangelo's Moses in the church of San Pietro in Vincoli, and his immortal frescoes in the Vatican's Sistine chapel.

Above: The prophet Ezekiel by Michelangelo, in the Sistine Chapel, Rome.

A lot has changed in the old ghetto. As in other areas of old Rome, there is a constant outflow of the population towards the suburbs and more modern dwellings, and an inflow of a new population – artists, writers, foreigners.

Many of the old streets and piazzas are gone. Where the ghetto's five synagogues stood united in a single building, the large main synagogue was erected in 1904, built in a pompous Assyrian-Babylonian style. Visitors should not miss the Permanent Exhibition of the Rome Jewish Communities, set up in 1964 in the synagogue building. Objects and documents from Emperor Titus to the Holocaust punctuate 2,000 years of Jewish history.

On the synagogue's outer wall, memorial stones commemorate Italian Jewish soldiers who fell in the First World War, and the victims of nazi-fascist persecutions. To the memory of the latter a striking monument by leading Italian artists has been erected on the outskirts of Rome, near the Ardeatine caves, where 335 Romans were murdered in retaliation for the killing of 32 German soldiers in an ambush. It is considered one of the leading artistic achievements of post-war Rome.

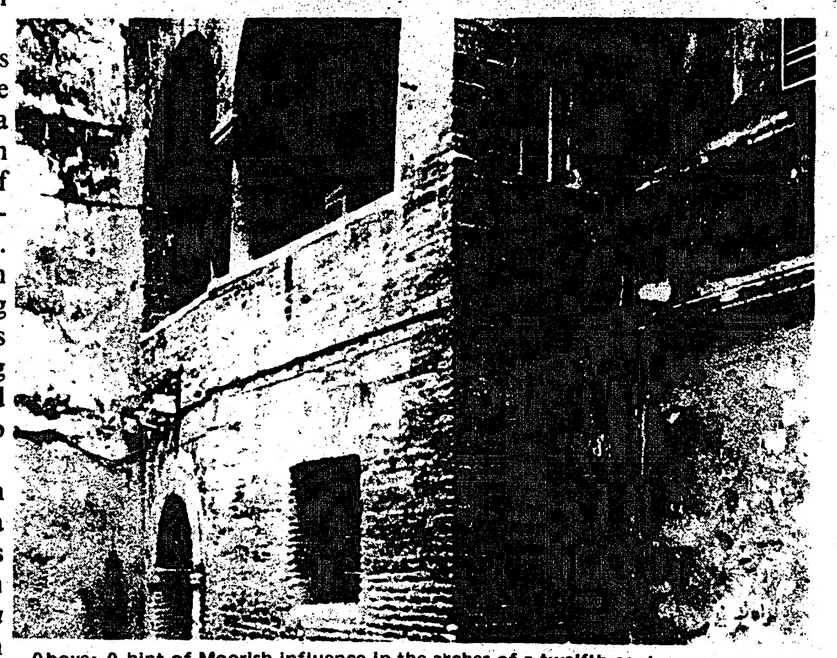
Only about 15–20 per cent of Rome's Jewish population of approximately 15,000 is believed to be still living in the old ghetto area. But a larger number still gravitates around the old quarter, where trade, particularly the wholesale trade of hosiery and other durable goods, still flourishes.

An afternoon spent quietly walking around the old ghetto will prove rewarding to the Jewish traveller. In some of the narrow, winding streets he will sense, still vibrant, the spirit of a tightly woven Jewish communal life.

The famous Portico d'Ottavia is still there. And so are the medieval buildings on its left side. Among its ruins there is still the Church of Sant'Angelo in Pescheria, where ghetto Jews were forced to listen to sermons for their conversion.

A stone's throw away is the church of Santa Maria della Picta, Its façade carries, engraved in Latin and Hebrew, verses 2 and 3 of chapter 65 of Isaiah as a perennial Christian reproach to Jewish stubbornness: 'I have spread out My hands all the day unto a rebellious people, that walketh in a way that is not good, after their own thoughts, a people that provoketh me to anger continually . . .'

Above: A bas-relief inside the Arch of Titus depicts victorious Romans bearing the Menorah—symbol of Jewish Statehood—in triumphal procession.



Above: A hint of Moorish influence in the arches of a twelfth century synagogue in Via dell Atleta, Trastevere.

Finally, a few gastronomic notes for the tired sightseer. At the corner of Via del Portico d'Ottavia a small pastry shop bakes, fresh every day, the crisp rectangles of *pizza romana*, studded with multi-coloured candied fruits and nuts. No festivity in a Roman Jewish family – from a birth to a wedding – would be complete without this cake, probably baked according to a recipe dating back to old Roman times. It is supposed to bring good luck.

If the traveller is endowed with a good-natured stomach and a strong liver, he should not miss tasting the two leading Roman Jewish specialities: *filetti di baccala* (fillets of cod dipped in soft dough and fried to a golden brown) and the famous *carciofi alla giudia* (artichokes Jewish-style). Trimmed to look like mysterious dark-green flowers, they are fried in deep olive oil. Crisp and golden they melt and sing inside the mouth . . . them all the year round: Luciano

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DEIR YASSIN: THE LEGEND AND THE FACTS

by Dr. W. von Weisl

"The massacre of defenceless Arab civilians in the peaceful village of Deir Yassin" in April 1948, one month before the declaration of the State. Every year since then, this is the myth which the Arabs, the Communists and many of the New Left, including some Israelis, seek to revive.

Incredible as it sounds today -- yet at a time when Israel was fighting for survival, in the spring of 1948, the leadership of the Jewish Agency and the Va'ad Leumi, reacted in such a way to the "dissident" military organizations of Etzel (the Irgun) and Lechi (the Stern Group) as to give a basis to the claims of Israel's enemies.

When the "dissidents" conquered the strategic village of Deir Yassin, two miles west of Jerusalem -- the Arab Higher Executive published a statement that the Jews had "killed 254 Arabs, among them many women and children". The fact that the "dissidents", and not the Haganah, had occupied the village, was annoying for the Jewish authorities of those days, which led to complete loss of perspective. Ben Gurion's report (on April 6, prior to Deir Yassin) to the Executive Committee of the Zionist Organization, that "since November 30, 1947, over 900 Jews had been killed", seemed somehow negligible in comparison with Deir Yassin. The Jewish Agency (i.e. Ben Gurion and Golda Meir) "expressed its horror and disgust at the barbarous manner in which this action was carried out. . .brutalities. . .repugnant to the spirit of the Yishuv", and followed this statement with a telegram of apology to King Abdullah of Transjordan. The immediate answer to this telegram was, the very next day, a murderous attack against a Red Cross convoy of physicians and nurses on their way to the Hadassah Hospital on Mount Scopus. 200 yards from the barracks of the British garrison and in the presence of British tanks, the convoy was ambushed at 9:30 am and only seven hours later, at 4:30 pm the British decided to intervene and drove off the Arab gangsters. Seventy-seven doctors, nurses, university professors and students were slaughtered, including the director of the Hadassah Hospital.

THE FACTS OF THE FLIGHT

While the Etzel and the Lechi vehemently protested against the "venomous slanderous accusations" of their Jewish competitors the Arab masses accepted them literally and, as it is written in the Book of Esther, "the fear of the Jews fell upon them". The flight of the Arabs in 1948 has been discussed again and again. The Israelis hold the Mufti and his "Higher Executive" responsible for it. The Arabs accuse the Jews of "driving the peasants out". As a matter of fact, Deir Yassin just added impetus to a movement which had started much earlier. Writes Christopher Sykes, a British chronicler avowedly friendly to the Arab cause, in "Crossroads to Israel" (1965; 1967, p. 363 ff.):

"In January the High Commissioner had first reported a considerable emigration of Arabs. Gradually this exodus increased. . .during February and March. There was substantial precedent for such a movement. . .During the Arab rebellion of 1936 to 1939, some 40,000 Arabs left Palestine, the majority of them to return when peace was restored. To flee the wrath to come is an Arab way. . . Arab. . .men follow the example of the mayor, the notables and the clergy. . . Arab commanders were known to take flight. . .even in large scale actions such as those fought at Tiberias, Acre, Haifa and Jaffa. . .Unknowingly the Arab radio-propaganda (dwelling) on atrocity stories and exaggerating them. . .filled men with terror of the Jews, all the more so because many had a bad conscience about Arab atrocity towards Jews. The readiness to take to flight became even greater after the news of Deir Yassin had been first broadcasted. . .with inflated figures and invented vileness. The terror-effect turned the already large exodus of the Arabs into a mass emigration. . ."

I WAS THERE

It was a beautiful spring in Jerusalem. The British were still there, not due to leave for another month yet and in the meantime surreptitiously handing over military stores to the Arabs. Skirmishes had taken place throughout the country and both sides were jockeying for position in readiness for the first big battle which would inevitably start the moment the British pulled out. Palestinian Arabs, heavily armed and substantially re-inforced by regulars from neighboring countries, were occupying all the high points surrounding Jerusalem with the intention of cutting off the capital from the rest of the country. Jewish resources, from the military point of view only, were pitifully inadequate to meet the menace of the coming weeks.

The UN decision had excluded Jersualem from the new Jewish State, and recommended that the city be internationalized. The Jewish leaders were inclined to accept the situation, were certainly at a loss to know what to do about it anyhow, and all initiative was gone. Gone too from Jerusalem were most, if not all these so-called leaders; they were gathering in Tel Aviv to share in the limelight of the forthcoming proclamation of the State, and to receive each one his dole of glory. An atmosphere of doom and abandonment pervaded Jerusalem; no municipality, no services, to be followed shortly by a breakdown of electricity, water and food supplies. No authority existed and none was planned. A steel noose was being drawn tighter round Jewish Jerusalem.

It was under these circumstances that the Hebrew Underground decided to act: The "Irgun" and "Lechi" would smash at least one dangerous Arab strongpoint, so as to keep the only road to the coast open -- and also to show the population of Jerusalem that they had not been entirely forsaken.

The village of Deir Yassin was chosen and became a turning point in the whole War of Liberation.

We took up positions behind some cover on the outskirts of what had once been a peaceful village but was now a well-fortified bastion. When our repeated calls on the defenders to surrender had been ignored, our boys stormed among the stone houses under a hail of heavy fire and captured one emplacement after another. We were very short of arms and ammunition, but out "troops" were high in morale, and dedicated. By mid-afternoon we had cleared the area.

It was not a large village and I entered every house in it, on a tour of inspection. There were casualties, far less than I had anticipated and most of them were armed Palestinian Arabs and Iraqi soldiers. A few women and children had also died, caught in the cross-fire; they should never have been there in the first place, once the village had been converted into a military objective. Besides, they were given every opportunity to leave.

BUT THERE WAS NO MASSACRE

Two representatives of the Red Cross came to Deir Yassin in the late afternoon while it was still light. I spoke to them showed them round the whole area and gave them full details.

They made no allegations of a massacre. And here is a great mystery: What has happened to their report! It has disappeared.

Actually, ironic though it may sound, Deir Yassin saved countless lives -- both Jewish and Arab. For the myth of the massacre struck terror into the hearts of many potential Arab fighters, who chose discretion rather than valor.

STANLEY GOLDFOOT

GEFILTE FISH WITH HUMOUS

(cont. from page 7)

That they were all new immigrants in England was immaterial to our family matriarch. It was only after prolonged persuasion that she finally relented and allowed them to hold the nuptials in Southport.

A similar scene was re-enacted some decades later when a girl cousin was courted by a refugee from Germany.

In Israel since resettlement began the social kaleidescope has swung to and fro, with each successive wave of immigrants from Russia, Yemen, Poland, Germany, Austria, Iraq, Tunis and so forth -- all with their complaints about how the previous veterans treated them.

Occasionally you still hear, in the street or in company, descriptions such as vus-vus, frenkim, or yekkim. "Vus-vus" is a mocking echo of the Yiddish exclamation "What, what?", used by East European immigrants when addressed in Hebrew. "Frenkim" derives from "Frank" the medieval word for European, curiously applied to the ancient Sephardi community. And "Yekkim" are, of course the Germans.

All these carry overtones of disdain, as the waves of mass immigration threw Jews from lands in different stages of historical development, together. When immigrants from Rumania and Iraq were funnelled from the ship to the new town, the immediate result could only be friction.

But as the years passed and the common Israeli identity superseded the old ways, the integration process began to get underway. The children of the immigrants meeting in schools, the youth clubs, at dances, in and out of the army, would fall in love and marry, often to the despair of their parents on both sides. Yet once the babies arrived, the older people would adjust themselves and coo over their grandchildren whether in Yiddish, Arabic, Rumanian or Mugrabi.

After living in Israel for 24 years I sometimes marvel that social friction has not been greater. Perhaps that is the miracle of the Promised Land? Yet, one should never gloss over the difficulties arising from the confrontation between such diverse backgrounds -- Yemeni Jews from the twelth century, North African Jews from the eighteenth, East European Jews from the late nineteenth and English-speaking Jews from the mid-twentieth century. Yet we are not dealing with just 2.5 million people but two and a half million Jews. For has it not been said that Jews are like everyone else, only more so?

When the waves of mass immigration hit the United States, the ensuing social process was called the Melting Pot. What happened in the much shorter time in Israel has most aptly been called the Pressure Cooker. Like all such utensils, they do produce much noise as anyone living in an average Israeli shikun (housing estate) will vouch.

I, for one, never knew what could be seen to be significantly different between the different communities until I came to Israel. Here I learned to love the aesthetic qualities of the Sephardi liturgy. Yet, as the years have passed I have seen how the maintenance of two separate rabbinates tends to perpetuate the heritage of exile in its more negative aspect.

There were days when some people feared that the differences between the two communities might be unbridgeable, when Ben-Gurion stalked the land pressing home the lesson that education was the answer to the cultural gap that would keep Israel ahead of its enemies. Had not Nasser in the early '60s told an American correspondent that he was only awaiting internal communal strife to rend Israel apart? So Israel devotes a goodly part of her education and social welfare budgets to helping to bridge the cultural gap, with general recognition that education comes second only to defence in the scale of national priorities.

But in the final analysis it comes down to how the people live together and how men and women of diverse backgrounds are forming families that will in the course of time rub out the old differences. According to Professor Roberto Bacchi, chief Government statistician, there is an encouraging trend in the numbers of weddings taking place between men and women from different backgrounds. The longer people live in Israel, the more they are inclined to pick their mate from another community.

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The love of my brother

by L.R. BANKS

The story of my older brother Miron is a sad one. We don't talk about it much in our family. It's still a raw place that we don't care to touch on – especially my father. I think he felt it the most.

Miron – and I can say this without fear of contradiction, you can ask anyone – was one of the finest boys our kibbutz has ever produced. He was good at everything, sport, music, lessons – especially science subjects and practical things. Right from the time he started learning his teachers said he was outstanding, and would have to receive higher education. Which was quite something in those days, when nobody in our kibbutz (I mean, except some of our parents before they came to Israel) had ever been to university. I know my father always hoped he'd be an agricultural engineer. That was what *he'd* always wanted to be, only he never had the chance.

Well, he finished high-school. He was a marvellous youth-leader, was in the orchestra... what *didn't* he do? I need hardly tell you how proud I was of him. Still, that's beside the point. He went into the army, and pretty soon he became a commando officer. My parents nearly worried themselves to death, but I didn't worry. I knew he'd be all right. Nothing could happen to Miron; he was too valuable. Silly way to reason, but I was right. He came back safely. How could I know a *woman* would get him?

He was changed when he came out. Physically, of course, he was bigger, older, stronger-looking. And for the rest – he'd grown quiet; he didn't laugh so much. Other, little things, hard to pin down . . . Mother noticed too.

'He's got something on his mind,' she said.

Dad said it was probably the fighting, things he'd seen or done that he never talked about, but which had won him a medal . . . 'Enough to change anyone.' But Mother just shook her head.

And then it began to come out. He had a girl-friend. They'd met in the army. He brought her home to meet us . . .

Well, I was still only fifteen, but I knew a good-looking girl when I saw one! I suppose I'd always thought nothing but the best was good enough for him, and at first sight I thought he'd found just that – the best. She was lovely, and in a special way. I couldn't stop looking at her. She looked different from our girls. Of course she wore make-up, not just a touch on the eyes as kibbutz girls do now, but all over her face and on her lips. And very expensive clothes. And bright red polish on her nails! Well, I'd have laughed like a hyena if anybody I knew did that, but on her it looked good; it added to her – poise, her elegance, I suppose you'd call it. And she wore jewellery, not bits of copper and ceramics on leather thongs but a little pin, glittering . . . real diamonds, though I didn't know it then. I saw Mother taking it all in with her eyes sort of narrowed . . .

Mother doesn't like her! I remember thinking in astonishment.

But there was something about her that, after a bit, I began not to like, myself. It was hard to put your finger on. I think it was the way she laughed, high, tinkling, rather artificial, and the way she cried 'How *sweet*!' about everything at home, as if she were visiting children or peasants or something. Miron didn't notice a thing. He kept staring at her like someone under hypnosis. And even after she'd gone, and we'd all assured him we liked her, he didn't seem any more like his old self. He still seemed worried and uneasy, and Mother said: 'He hasn't told us everything.' And Dad said: 'She doesn't look like our sort to me.'

We found out the rest, little by little. The girl, whose name was Gianna (of all things!), was the only child of very rich parents. Her father owned a factory – actually owned it: he had three hundred men working for him. When Dad heard this, he got very quiet himself. He didn't have to launch into his usual speech about Socialism and Kibbutz Ideology for me to guess what he was thinking. He didn't want Miron marrying the daughter of a capitalist, a businessman and an exploiter . . . But he didn't suspect the worst until at last he met Gianna's father, who told him all the plans which Miron – for all his medals – hadn't had the courage to tell us.

When Gianna and Miron were married, Miron was to go on a part-time course at the University to learn *industrial* engineering and get a degree. At the same time he was to start 'learning the business' at the factory. The plan was that he would one day become the managing director, and eventually inherit the whole lot from the old man. Gianna, who'd been brought up to a life of luxury ('In *Eretz* that there should still be such lives!' said Dad), wouldn't hear of marrying Miron on any other terms.

The idea of coming to live in a kibbutz simply struck her as hilarious.

'Can you see *me* in a room-and-a-half, darling?' she asked me when I naively asked her why not. And she patted my cheek. Her scent nearly bowled me over. I think that was when I really began to loathe her.

My father . . . well, I was going to say he nearly went mad, but why exaggerate? The reality was bad enough. I've never seen him like that. He hardly spoke to anybody for weeks. I half-understood, mainly from listening to what other kids my age repeated to me of their parents' conversations. It was awful enough to have Miron leaving the kibbutz, which for years had looked on him as one of our hopes for the future. But to go into a life so completely *foreign* – a life whose principles and fundamentals were the exact opposite of everything he'd been brought up to believe in!

I myself looked at him, for the first time, with new eyes. The fallen idol! But I still didn't believe he'd actually do it. I was sure he'd see through her pretty face in time, and realise – what I could now see quite clearly – that she was shallow, greedy and selfish. I could see he felt bad about it – not only about the pain he was causing Mother and Dad (though they tried to hide it), but for himself too. It went against everything he *was*. But he was crazy about her, and that was what made me afraid. (It made me a bit afraid for myself too, I mean for when I got older. People in love seem to lose themselves – become blind and helpless and stupid.) She really had a grip on him, and she didn't mean to let go.

One night I overhead a conversation between Dad and Mother. I was coming home late after a party to say goodnight to them, and I came up the steps quietly in case they were asleep – the lights were out – and I heard them arguing. Of course I shouldn't have listened.

'We've got to stop him,' said my father. 'It's as if he were standing on the edge of a cliff. Are we to stand aside and let him go over? That vain, worldly girl will ruin his life! You can see he's already being torn in two just thinking about it – what will happen when he's actually living that life? The life of an underling first, and then the life of a boss?' He spoke with deep disgust. 'He'll feel a traitor to his whole upbringing. And so he will be!'

'Tinsel and glass,' Mother said. 'What's the use of a wife like that?' She was crying. I heard her blow her nose and I felt the steps bend under my feet. Mother never cried. 'But we mustn't interfere,' she added in a firmer voice. 'No, Avi, we mustn't! It's his life, not an extension of yours. It wouldn't help anyway. He knows how we feel. If we bring pressure on him to give her up, it'd be like blackmailing him with our misery.'

'We can't let him wreck his life! I can't stand by and see everything we've built for him, and in him, his very character, thrown away and betrayed!' Dad can't help talking like that, he's been a *shaliach* too often, but even when he sounds like a demagogue he's still completely sincere.

'You won't change anything by interfering. It'll only make him unwilling to turn to us when things go wrong.' I noticed she said when, and not if. 'And we've no *right*. It's his life,' she said again.

Now Dad's voice turned soft and helpless – the voice of a husband, which a son should never hear: 'Don't cry, sweetheart, don't cry.' I hurried away, ashamed and upset. I had felt he was close to crying himself.

In the end, Mother won the argument. They didn't interfere, and Gianna and Miron were married. Mother and Dad tried to put a good face on it, but I guessed how they were suffering. Miron knew it too . . . At the wedding, a slap-up affair totally at odds with the way we do things in the kibbutz, he stood for a moment with me and we tried to talk to each other, and couldn't. And then he stared at Mother and Dad across the room and suddenly said under his

(cont. on page 11)

HEBRON

(cont. from page 6)

nected with the coastal plain by a narrow corridor so that it can again be cut off easily by a hostile force.

SIMPLE PSYCHOLOGY

Beyond this vital material aspect, there is the psychological impact of leaving Hebron in Arab hands.

As long as Hebron has not been fully reclaimed, the Arabs will be convinced that the Jews do not regard this as their true homeland, for no Arab can understand that we should hold on to Tel Aviv, and not stake out our ancient claim to Hebron, El Khalil, the city of Abraham.

The Arabs who are opposed to Jewish settlement in Hebron know full well that this time the Jews who will settle there will no longer be helpless rabbis and Yeshiva scholars who can be slaughtered as easily as the former community of 1929.

But psychologically we, too, will be affected: our faith in the justice of our claim to this land, our ancient, historic claim which has been internationally acknowledged in the Balfour Declaration and in the UN resolution that led to the establishment of the State, the claim which is the very basis of the Zionist idea, will be undermined. And at the same time our international position will also suffer, in that our acknowledged historic claims will be weakened through our own inability or unwillingness to uphold them.

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MAURER THE PRIMITIVE

'Why did you paint *Praying in the open*, Moshe?'

'Because I was taught and still believe that God is everywhere and can be worshipped everywhere.'

Moshe Maurer was born into a Chasidic family in the Galician border town of Brody in 1891. Galicia was then a province of Austria and the 16,000 inhabitants of Brody were mostly Jews. They were mainly Orthodox. Isidor Kaufman was not allowed to paint the rabbi, and Moshe remembers a man being slapped in the face for smoking a cigar on the Sabbath. There were 80 synagogues, mostly mere rooms sanctified by the presence of God and the sefer Torah. There were no pogroms in Brody, but refugees from Russian pogroms often found solace there.

Moshe's father owned a bristle factory employing 300 people, so he was a wealthy businessman as well as a devoted follower of the Ushatiner Rebbe. And it was perhaps because of this dichotomy that he deliberately broke the secondhand violin that his young son bought to practise on. Violin-playing might distract the boy from his Jewish studies and it would not be likely to be a lucrative occupation. Better that he should help in the bristle business. Moshe's mute protest was to write poetry secretly.

He was not sent to cheder or yeshiva, but was given a private tutor. And this perhaps made him unhappy in the placing of the envious of the communal education the average boy received. His painting of a solitary scholar is unusual in the work of this normally happy artist.

Religion affected him deeply and still does, and his attachment to the Torah emerges in such paintings as 'The Torah is light'; the man holding it is gigantically bigger than all the others, for the Torah is great and all-powerful.

Everything about Moshe stems from his Jewishness. He still cannot forget his childhood, his parents and the rich Jewish life into which he was born. In 'Outside the Synagogue' he remembers nine men waiting for a tenth to form a minyan, and 'The Cemetery' is a reminder of a daughter interceding on behalf of a sick child.

The 1914 war forced the family to flee to Budapest. Moshe himself, now 23, went further to the neutrality of Holland, where he acted as his father's agent till the end of the war. Here he met the woman who became his wife. They spoke Yiddish together and he always insisted on Yiddish as the family language; it is his language today.

After the armistice they moved to Antwerp, where he imported hog's hair from China and sold it to brush manufacturers. For 20 years he was in business there, in his spare time writing Yiddish poetry and short stories.

Then the Germans drove him out again and he made his way to England. Owing to the shortage of labour he got a job preparing sable tails for Windsor and Newton and after the war he started his own brush factory.

At 60 he lost his health and had to give up work. He took up painting, for which he had plenty of brushes. He painted with the inward eye which is the bliss of solitude, and with this inward eye he saw again the shtetl life of his childhood, that distant paradise, as it seemed, which Hitler had destroyed. And he was determined to put it on record so that it should not fade from men's minds.

Kikoine encouraged him, but his wife and children thought he was wasting his time. For them art had to 'look like real' and Moshe's certainly did not. But his wife was willing to take some of his pictures to Barry Fealdman, the secretary of the Ben Uri Art Gallery, who at once recognised their rare, unspoiled innocence. 'Have lessons? Certainly not. That would ruin him. He has his own contribution to make. Let him make it his own way.'

The rightness of his judgement is proved by the fact that he sells as many pictures to non-Jews as to Jews, and in a convent in Basle there are paintings by him of Moses with the tablets and Joshua lifting up his hands.

THE LOVE OF MY BROTHER

(cont. from page 10)

breath: 'They never said anything . . . they never tried to stop me . . .' And the odd thing was, I couldn't tell from his tone if he was glad or sorry.

The marriage lasted exactly two years. Gianna had a baby . . . I think that baby really finished the marriage, which was on the rocks anyhow, because Gianna was so hopeless with it, she didn't know how to look after it and couldn't be bothered with it much. She even dared to suggest that they move to the kibbutz just until the baby 'got big enough not to be a nuisance.' And that, perhaps more than anything, brought home to Miron what a spoilt little exploiter she was. That, and the fact that he'd fallen out of love with her by then, plus the horrible time he was having being her father's little dog and having to jump every time he whistled . . .

We got the story in bits and pieces and it was all very messy and beastly, and eventually, after a big legal muddle over the baby, which both sets of grandparents wanted but which hers eventually got, Miron came home – divorced, miserable, not knowing what or even who he was properly any more. The whole business had sort of taken the guts out of him.

And the funny thing was, one day he turned on Mother and Dad.

Dad was tentatively broaching the touchy subject of him getting back to university and finishing his studies, but the university was all tied up in his mind with working at the factory, and Gianna, and the baby, and suddenly he turned and shouted at both of them:

'You knew, all the time! You must have known. I was only a kid and you're my parents. *Why didn't you stop me? Why didn't you warn me?*'

They didn't answer, but Dad looked at Mother, and if I hadn't been eavesdropping that time I wouldn't have understood now the look of deep reproach he gave her before she hurried into the little bedroom and snapped the curtain across. That's one trouble in the kibbutz. There's nowhere private to go and cry in.

That's the proper ending to the story, but there is a sort of ironic personal epilogue. All this was two years ago. I'm just 20 now and I've been in the army a couple of months (I went in late – I'm not as bright as my brother) and I'm finding it pretty boring, to tell the truth. Anyhow, one time when I came home on leave I met a Swedish volunteer in the kibbutz. Non-Jewish, of course. But so beautiful, so simple and good and sincere, terribly excited about Israel, wants to settle in the kibbutz – with me. Well of course I understand Mother not being exactly overjoyed at her not being Jewish, though we're supposed not to care about all that in our Movement. But I hardly expected I'd come up against such a brick wall of dyed-in-the-wool conservative opposition as she's giving me! I'm afraid to go home for tea anymore, unless I take Inge with me, when the nudnicking has to stop out of politeness. I swear she's reverted right back to the model of a Yiddishe Mamma from the Gola! The other evening we had a real row. I said, 'It's my life,' and she actually said, 'I'm your mother and I know what's best for you. Am I to stand by while you spoil your life?'

And Miron sits in a corner reading a newspaper, his hair still smelling faintly of sheep, and keeps out of it. And *dafka* it's *him* I get really furious with. □

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